ADDRESSES

BEFORE THE

ALUMNI ASSOCIATION

OF

PRINCETON THEOLOGICAL SEMINARY,

AT ITS ANNUAL MEETING IN PRINCETON,

April 25th, 1876.

Published at the Request of the Association.

WITH THE CONSTITUTION OF THE ALUMNI ASSOCIATION, &c.

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1876.

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THE NEXT MEETING.

The next Annual Meeting of the Association will be held in Princeton on Tuesday, April 24th, 1877. All will be cordially welcomed.

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PREFATORY NOTE.

A mother's jewels are her children. The occurrence of the National Centennial seemed to offer a fit occasion for a commemorative review of the work done by the sons of Princeton Seminary in the various fields, for which she has sought to train them. It is, of course, impossible accurately to measure their labors or to estimate their influence. And the task becomes one of great delicacy, when it touches, as it sometimes seemed necessary to do, upon the works of living men, even in the way of reciting facts or reporting the judgments which have already been publicly expressed by others regarding them. Many must, of necessity, be passed over, who are equally worthy of mention. And, if any shall appear to have been regarded by a partial eye, it may be pardoned as the utterance of brethren, who feel an honest pride in each other's achievements, and are concerned for each other's honor and reputation. It is due to the authors of these addresses, prepared at the solicitation of the Executive Committee of the Alumni Association, to say that the time allowed them was very brief, and all were written amidst the pressure of professional engagements and occupations.

I.

THE RELATION OF

PRINCETON THEOLOGICAL SEMINARY

TO THE

WORK OF FOREIGN MISSIONS.

BY

REV. JOHN C. LOWRIE, D. D.,

New York City.

PRINCETON THEOLOGICAL SEMINARY

AND

FOREIGN MISSIONS.

THE connection of Princeton Seminary with Foreign Missions has been assigned to me for some remarks. It is a subject of varied and deep interest, but one which cannot be fully discussed in narrow limits; and yet it should receive attention in any review of the relations of this Institution to the Church and the World.

After consenting to prepare a paper on this subject, I turned to the last General Catalogue of the Seminary for information. Among the names of Directors, Trustees, and Professors, I found many who were specially connected with the cause of foreign missions as counsellors, members of missionary boards and committees, preachers of sermons in special services, or supporters of the work by their liberal donations. It would be a great pleasure to dwell on these revered names. Referring to those who have finished their course, we remember Drs. Green, Alexander, Miller, Breckinridge, Janeway, Herron, Cuyler, Phillips, James Alexander, Potts, Murray, Krebs, Dickinson, and others, standing among the leaders of our Israel, who sustained close relations to this cause. To know these men was to hold them in high honor, and to feel grateful that both the Seminary and the cause of missions had such friends. No man stood higher in the Church in his generation than did Dr. Ashbel Green; and no one more cordially welcomed the movement for Church organization in missionary work. It was touching to see this eminent man giving his latest days to preparing an outline History of Presbyterian Missions, describing the first steps of our people in this work at home and abroad. The eloquence and personal magnetism of John Breckinridge, seldom

equalled in our ministry, were particularly enlisted for this cause. The admirable judgment, fairness, and efficiency of Dr. Phillips, for many years the presiding officer of our missionary executive, contributed largely to the success of all church work. The two senior Professors, Drs. Alexander and Miller, and the venerable man who is now senior—long may he remain with us!—were a host, unsurpassed, unsurpassable. I shall have occasion to refer to them further on. Gladly would I mention the names of others, especially of laymen who have honored our history, whose wise counsels and liberal gifts imparted breadth and power to all our Church work, and especially to the growth of this Seminary and the progress of our Missions. The firmness and yet the modesty of these Christian gentlemen gave a peculiar charm to their varied labor for our beloved Church and its institutions of learning and benevolence.

Taking up now the one hundred pages of the General Catalogue that are filled with the names and notices of the students, we find a remarkable register. It is the record, in brief terms, of many biographies and histories. It gives the names of ministers, yea of martyrs in some cases, of very many indeed of whom the world was not worthy. Amongst these names we find notices of a goodly number who became foreign missionaries—176, if they have been rightly counted, out of 3,117, the whole number of students from 1812 to 1875. This cannot be regarded as a large number; it is less than one in eighteen, or nearly as many as from Andover, and rather more than from other Presbyterian Seminaries, in proportion to the whole number of students, but assuredly not too many for the vast work open to the Church of Christ in foreign countries.

Some statistics are here given for reference:

Seminaries.		Students.	For. Missiona'es.	Returned.	Died.
Princeton,	1812–75,	3,117	176	68	51
Auburn,	1821–75,	1,005	37	16	12
Alleghany,	1827–75,	1,103	55	17	8
Lane,	1833–75,	612	29	2	9
New Albany,	1832–,	175	4	2	0
Chicago,	–1875,	197	5	2	1
Union, N. Y.,	1837–75,	1,826	89	28*	16*
Danville,	1853–75,	220	7	2	1
Union, Va.,	1825–75,	593	19	7	5
Columbia,	1828–75,	499	19	5	5
Andover,	1810–75,	2,810	176	71	69

Care has been given to the collection of these statistics, and yet they may not in all cases be accurate; but it is believed that they are nearly correct. It may be of

* To 1865.

some interest to give also the returns of this Seminary under three periods, viz., 1812–33—853 students, 44 of whom became missionaries, or one in nineteen; 1833–54—1,106 students, 69 missionaries, or one in sixteen; 1854-75—1,158 students, 63 missionaries, or one in eighteen. The thoughts which these latter figures suggest need not occupy our attention in this paper.

Some of the 176 students had been connected with other Seminaries during a part of their theological course, but most of them pursued the usual full course of study here. They were natives or residents of twenty of our States, of the British Isles, of the Continent of Europe, and of several missionary countries; but more than one-half of them were of the States of New York, New Jersey, and Pennsylvania. Nineteen were of the New England States, mostly brethren of Congregational preferences; thirty-nine were sent out as missionaries of the American Board, and one by the Baptist Board; returns which may be taken as a proof of the Catholic spirit that has always reigned in this Seminary.

It is of considerable interest to notice the countries and peoples to whose welfare these 176 brethren devoted their lives. To Africa, and all but two to Western Africa, notwithstanding its dangerous climate, eighteen; China, thirty-one; India, fifty-one; the American Indians, twenty-eight; besides smaller numbers to other countries—Syria, seven; Turkey, five; Persia, two; Siam, seven; Japan, three; the Sandwich Islands, eight, etc.

Two things in these records may be specially noted. One is the number who have returned to this country, permanently withdrawing from the foreign field—sixty-eight in all, or more than one-third of the whole number. Their return may have been caused, in some exceptional cases, by their having mistaken their vocation—no doubt with sincere convictions, however; if instances of this kind have occurred, it was certainly best for the interests of the cause that they should come home. In most cases the return of the brethren was caused by the failure of health, either of themselves, or of some member of their families; if in some instances the decision to return was prematurely made, in others it certainly was too long deferred. One of them, when urged to visit this country for relief from severe illness, refused to do so until, to use his own words, he had "looked death in the face." Alas! it was then too late. The return of so many missionaries has resulted in cases not a few, as a compensation for disappointed hopes abroad, in giving faithful laborers to the field at home.

The other fact that arrests attention refers to the number who have died, fifty-one, or more than one-fourth of the whole number.

It is remarkable, and perhaps not in agreement with the common opinion, that the number of deaths in missionary ranks is relatively somewhat less than in the general ranks of our ministry. And the proportion has considerably decreased in later years. This is particularly true of those who have gone to Western Africa, and this favorable result may be attributed largely to two causes—greater care in the appointment of missionaries suited to the climate, and better provision for health at their stations.

The inspection of these notices in the Catalogue brings to view the remarkable fact that many classes of students have no representatives in foreign missionary service. Column after column may be turned over without finding the name of a foreign missionary; on the other hand, some classes have sent forth many of their best men. It may not be easy to account for this difference. The Missionary Boards may not have had funds to send out some of the non-represented classes. The piety of the Church may have fallen below the proper standard, and the powers of the world to come may not have been deeply felt, so that an influence not favorable to self-denying, earnest service may have weighted the rising consecration of too many of the candidates for the ministry. The brethren themselves may not have rightly considered the claims of this cause. The leadings of Providence may have conducted them to the work in this country. All that can be asked of brethren who are preparing for a ministry, whose great commission includes the world, is that they should earnestly seek divine direction, holding themselves willing to go anywhere if the Lord calls them, and not taking it for granted that they are to remain at home. This has been the doctrine taught from the beginning in this Seminary, and under its influence we have had so many missionaries, as well at home as abroad; and in many instances, undoubtedly, men as devoted to foreign missions as can be found in Africa or China, have been led by the hand of divine sovereignty to stations in the vineyard that are not on the list of any Missionary Board—Home or Foreign. Perhaps it is admissible to refer here to the fact that six of the alumni have been called to act as Secretaries of Foreign Missionary Boards—in all cases without themselves seeking these posts, as they surely would not if beforehand they could know fully the difficult work required at their hands. Of these six four were pastors; and of three returned missionaries, two were also pastors. In the former class was Dr. Elisha P. Swift, the founder more than any other man of our church movement in foreign mis-

sions, a man of unaffected and deep piety, whose noble gifts were consecrated to this cause with singular devotedness.

We are delaying too long to take up the names of the missionary brethren. As we think of them we shall find many recollections of personal interest. We remember them with tender feeling. Each of us can recall the names of classmates and personal friends who went far hence to the Gentiles. I count it a real happiness to have known so large a number of them, and especially that two of them were my own younger brothers. I would gladly try to bring them all up in review before you, but this of course is impracticable. Only a few can be mentioned, and they those only who have finished their course; but I shall aim at selecting them so as to show the wide range and great power of the influences that have gone forth from this institution to bless the world. We shall see that various degrees of native talent, scholastic culture, experience of divine grace, providential leading, all, have been consecrated to the noblest work, and have borne fruit in the ends of the earth.

Who could have represented our Church in Africa better than James L. Mackey? He was a man of solid rather than brilliant scholarship, and was surpassed by few in practical force. His sterling common sense, his knowledge of men, his straightforward integrity, won for him the respect and confidence of the ignorant but shrewd people around him, and his steady and patient work for their welfare left its mark on them. He knew how to lay the foundations, and then how to build on them. The eighteen years of his missionary life were years of incessant labor, and his faith did not fail. More than any other was he the pioneer and the founder of our mission in Corisco. I often think of him as a representative man, not merely of many missionaries, but of very many of our brethren at home—who may be described as practical men, respected everywhere, called of God to do the best kind of work, and honored by saints and angels. It is remarkable, moreover, that so many of the brethren who labored and died for Africa were men of like gifts and usefulness—Laird, White, Sawyer, Alward, Clemens, McQueen, and others—all fine specimens of faithful Presbyterian ministers.

The Chinese are largely indebted to this Seminary. The first three missionaries who went to seek their salvation, Messrs. Mitchell, Hope, and Orr, were stationed at Singapore—China proper being then inaccessible. Two of these brethren after a short time were compelled to return to this country for their health,

but both Dr. Hope and Prof. Orr were men of mark and usefulness here. After China was open, Mr. Walter Lowrie was the first who entered that great field of labor from this Seminary. I must not say much of him, but I may be allowed to refer to Dr. Alexander's opinion of him as praise that ennobled its subject, and which I think his classmates would consider well deserved. Two years later Messrs. Culbertson and Lloyd went to China, with several brethren still living. Mr. Lloyd was as true a man as ever left Princeton, and one from whose labors the greatest results were expected, but who was allowed to continue in his work only four short years. After eighteen years Dr. Culbertson finished his work on earth, having abundantly sustained his high reputation both as a graduate of West Point Military Academy and of this Seminary. He was fitted by nature and grace to be a leader of men, and all his gifts found full employment in the missionary field. Two years after these brethren entered China they were followed by John B. French, whose youth and diffidence may perhaps have prevented his being fully appreciated by his classmates, but he was one whom his preceptor regarded as a born orator, as well as a superior scholar. His gift of speech, one of the best missionary gifts, found ample scope at Canton, where he took high rank as a preacher, but he was spared for his work only twelve years. Messrs. Henry Rankin, John Byers, Reuben Lowrie, Samuel Gayley, William Morrison, were all men beloved by their brethren here and in China, who were faithful and useful; their early removal by death was greatly deplored. Certainly this Seminary has no reason to be ashamed of its representatives in China, and every reason to be grateful for their Christian record.

More of our brethren went from this Seminary to India than to any other country abroad, but the limits of this paper almost preclude notices of them. The earliest was Mr. Woodward, in 1816, a missionary of the American Board, who died in Ceylon in 1834. Six of our missionaries in that country met with death by violence, of whom four were Princetonians. Messrs. Freeman and McMullin perished in the Sepoy mutiny, together with their wives, and Messrs. Campbell and Johnson, of the Alleghany Seminary, and their wives. Dr. Janvier and Mr. Loewenthal were killed in a time of peace. In no other missionary field have there been so many deaths by violence, though in no other is the protection of government so well assured; we are taught not to put confidence in princes. No one can read over the names of the alumni who went

to India without stopping to recall the German Polish Jew, Mr. Loewenthal, as one of the most remarkable men ever connected with the Seminary. A foreigner by birth, a stranger, a man without pecuniary means, small and slight in stature, nervous to a degree, after his conversion shortly before coming here faithful in his Christian profession, he rapidly gained distinction. His scholarship, well begun in Europe, became almost eminent here, particularly in linguistic studies, and as a brilliant writer he had few equals. As a missionary he had made large progress, when he was taken to his rest. To this day it is uncertain whether his death was caused by the wicked purpose or simply by the mistaken vigilance of his servant.

The names of Messrs. McEwen and Orbison, and of Drs. Owen and Janvier, will long be remembered with warm regard by all who knew them—three of them as preachers in Hindustani, and the last two as authors of valuable works in the same language. Mr. McEwen was compelled to leave India after a short time by his health, but was a useful pastor in this country for several years.

We must also pass over many other beloved names, referring only to the late Dr. Ramsey, of the Choctaw mission, and to Mr. Simonton, of the mission in Brazil, of which he was the founder; both were men of marked ability; they were superior scholars, able preachers, and humble and earnest in piety. It is pleasant to recollect that several of these missionaries were men who had taken the first honors at Princeton and other colleges, and that not a few of them were such acceptable preachers that they had the offer of calls to important churches. They certainly represent well the average talent, scholarship, and general standing of our ministry; but I think we all love most to think of them as men of God, who were faithful in his service even unto death, and who have received the crown of life.

As we recall the names of these missionaries, it is but fitting to the hour that we should remind ourselves of the ground on which they acted, and on which this school of the prophets has ever stood, in regard to the cause of foreign missions. It is simply that of loyalty to Christ as king of nations, no less than as head of the Church. It was in obedience to his commandment that they went forth, and in no theological Seminary was that commandment ever held in greater reverence. This indeed is but what might have been expected, for here, as we believe, sound doctrine, godly living, benevolent labor for the country and the race have all

been in honor. Sound doctrine, as taught by the Word and Spirit of God, lies at the foundation of all true missionary work. We do not expect to see missionaries sent out by Unitarian and Universalist denominations. Even among churches of evangelical faith, for permanent, sustained, efficient service we must look to those whose views of God's will and grace, and of man's sin and woe, are clearest and deepest. Hence it is with no surprise we learn that from the beginning the duty of going forth as foreign missionaries was earnestly upheld in this Seminary. How often did the first two Professors here move our hearts by their impassioned appeals for the heathen! Even when they declared their conviction, sometimes, that if all the students then in the Seminary should with intelligent devotedness resolve to go as missionaries, it would be a blessing both to our Church and to our country, as well as to the world, we were sure that they were right. They feared no conflict between Home and Foreign Missions; nor need we.

Many questions concerning foreign missionary work, both as to its policy and measures here at home, and as to its practical service in different countries, must be considered in our Theological Seminaries. One of the greatest of these questions is now settled in our body, and the influence of this Seminary had much to do with settling it on the right foundation. I refer to what we may call our Church theory of this cause. It is not a cause to be left to the care of Voluntary Societies, neither is it a cause to be left to merely Denominational Boards, but it is one which rests upon the Church as an organized, divinely constituted body. The Church has as its greatest glory two ends to serve, to be the pillar and ground of the truth, and to preach the gospel to every creature—first, to conserve the truth, then to spread it abroad in the world. Missionary Boards are not indeed rendered needless by this theory, but they become merely Committees of the General Assembly, subject to its kind but wakeful and firm supervision, and thus they enjoy the confidence, sympathy, and liberal support of our people. I enter here into no argument on this subject, but I am glad to state some things as to the practical adoption of this theory, which I can mention from personal knowledge.

When this church movement in foreign missions was begun, in 1831, it did not at first gain the support of a large number even of the Old School churches. Many, if not most, stood aloof from it,—from attachment to the American Board, from doubts as to the theory of the new movement, from the location of its head-

quarters at Pittsburgh, then three days' journey in the West, as far distant as Denver is now. Yet in the controversies then existing, the Synod of Pittsburgh, where all the churches were of one mind and at peace, was a good birth-place of an enterprise, whose object was to fill the world with truth and peace. I came here in the fall of 1832, attracted by the fame of the senior Professors. It was a great happiness to be under their instruction, and to win their confidence. It was a privilege indeed to make the acquaintance and to acquire the friendship of many brethren here, but as one under appointment as a missionary I could not but see that the Western movement was not well understood; and most of the students who expected to go out as missionaries looked to the American Board for appointment. In that day most of the Eastern and Southern churches supported the same excellent Society. There were those who had been led to study the subject, however, and who welcomed the movement of the Church itself in the work of foreign missions. Foremost among these were Drs. Miller and Alexander. The former gave me a liberal donation to be forwarded with his name to the Treasurer at Pittsburgh, as a practical proof of his interest in the new movement, while Dr. Alexander took special pleasure in introducing it to the consideration of the churches in this part of the country. Others among the Directors and Trustees took similar action. The influence of Princeton was thrown on the right side; and the general acceptance of this movement was eventually gained—not by controversy, but by truth and love. So when a few years later one of the Professors here gave to his first-born son his consent and blessing when he went forth as a missionary, we all were deeply moved by the influence of so noble an example. I may not say more, but often have I felt that in this Seminary our missionary cause has had the best of friends; indeed, I believe that this is true of all our Theological Seminaries. And we now see the sight, and a glorious sight it is, of our whole Church —Old and New—standing on the same ground, as a Church, sending forth its sons and daughters as missionaries.

Missionary questions must often claim consideration in our schools of theology, as well as in the Church. One of these questions has been under advisement, both by the General Assembly as far back as 1827, and the Directors of this Institution, that of establishing a Missionary Professorship. Certain views seem to favor this measure, but the expectations of its advocates as to its good results would probably be disappointed. Another question relates

to the method of obtaining missionaries. The object is to secure only the men who are called to this work by the Head of the Church. Can this be done best by our Missionary Boards making out a formal "call" to persons supposed to be well qualified for this service, or is it better to wait for volunteers, or else can both these methods be in some degree combined? Still another question relates to the training which our students need for developing the benevolent activities of the churches to whose usefulness they are to minister. Our reference to such questions as these has no other purpose than to suggest a remark in which I think we shall all agree,—that their right answers depend very much on the men who are Professors in our Seminaries. So it has been, so it ever will be. Let a true missionary spirit rule in these chairs of instruction, and the happiest results will be secured.

Returning for a few moments to the cherished names of our missionary brethren, we cannot think of them without feeling grateful to God for what they were, and for what they were enabled to do in the service of our Lord. They went forth from these quiet scenes to many distant lands. They preached the gospel in many tongues. They taught the children, translated the Scriptures, prepared Christian books, trained up native ministers. The lessons learned here were re-taught in Africa, China, and the Isles of the Sea. It is all idle to tell us, that they labored in vain; they have been permitted to see many converts. We must not measure their work, however, by the rule of three, nor cipher out the cost of each convert, or the expense of each missionary field. They have been laying foundations, and now the walls of the temple are going up. The leaven of the gospel has been so widely diffused that some countries are on the eve of great religious changes, though professed converts are yet comparatively few. We had with us here not long ago one of our brethren, now again at his post, who could have declared to us the wonderful change of public opinion, the restraints imposed on the spirit of persecution, the establishment of religious liberty, the open door for all evangelistic labor, in a country hardly accessible to a Christian minister when he began to preach to a few foreigners in one of its seaports. This change was largely effected by God's blessing on his labors, though he is too modest to claim the credit of it, and now we see there churches, and schools, and the Christian press as powerful agencies in the further spread of the gospel. Is it not so in Syria, Persia, India, Siam, and China,—not to speak of other missionary lands? It is truly a great work that has been

accomplished, and a work betokening still greater progress in the years near at hand.

But it is the work of men who were mighty only in the power of God. We go back with them to the peaceful years spent here in Princeton. We recall their early impressions as to missionary duty. We have talked with many of them while they were here as students, often in their rooms in the dear old Seminary. We have seen the sore conflict at the thought of leaving home and kindred. We know the tears often shed, the earnest prayers many times offered. What revelations many of these old rooms could make of midnight hours spent at the throne of grace, as this question of questions, "Lord, what wilt thou have me to do?" was laid before the Saviour! If in all this we see much of human weakness and suffering, we sympathize with it all; most of us know what it means. And yet we can see the other side thereof—the divine side; for we know that grace has been given, and now we see the firm resolve, the going forth, the blessed life, the happy, joyful Christian course, the abundant labors, like those of Apostles! Here we stand by the peaceful fountain; there we see the noble river, parted in its streams and flowing into many lands, ever deepening as in the Prophet's vision of the holy waters. First the waters were to the ankles; then they were to the knees; then they were to the loins; and then they became a river that could not be passed over. The Prophet was brought back to the brink of the river, and "behold at the bank of the river were very many trees, on one side and on the other." So we stand here to-day, and as we look abroad our faith receives gladly the further words of the prophet, "It shall come to pass that everything that liveth, which moveth, whithersoever the rivers shall come, shall live . . . everything shall live whither the river cometh."

II.

THE INFLUENCE OF
PRINCETON THEOLOGICAL SEMINARY
ON THE
GROWTH AND CHARACTER
OF THE
AMERICAN CHURCH

BY

REV. GEORGE NORCROSS,
Carlisle, Pa.

PRINCETON THEOLOGICAL SEMINARY

AND THE

AMERICAN CHURCH.

Mr. President:—Fathers and Brethren:—I will not conceal the fact that I approach with trembling the task which has been assigned me. And yet such is the attachment of Princeton's children to her sacred walls, and so sensitive are they for her fair name that no loyal son can find it in his heart to refuse to speak her praise according to his humble gifts. It also seemed ungracious, when once designated by the choice of my brethren, to shift the responsibility to other shoulders, though much more capable of bearing the burden gracefully; while the time seemed too limited in which to make another appointment, and secure his acceptance of the honorable task, to which, with much misgiving, I now address myself.

I certainly cannot complain of the subject which has been assigned me. Its magnitude may oppress, but its spirit does appeal powerfully to all my sympathies. While tenderly sensitive, I trust, to the influence of our *Alma Mater* on these other great departments of intellectual and spiritual activity to which our attention is invited to day, I must confess that I find it peculiarly grateful to my feelings to speak of "The influence of Princeton Seminary on the growth and character of the American Church."

We are all proud of the relation existing between our church and our country. There is no union here between church and state, and I need not say that we rejoice in the fact. We could not be true to our fathers, or true to our principles, and willingly have it otherwise. But nevertheless we do take an honest pride in the fact that the constitution of our country has borrowed the principles of our church, for both are representative and republican.

The solid foundations of both are laid in a happy medium between the anarchy and confusion of democracy and the tyranny and corruption of aristocracy.

The determination to found a "government of the people for the people and by the people," both in church and state, brought our Presbyterian ancestry to "these western wilds." And this venerable School of the Prophets is but the outgrowth of that imperishable seed which was brought across the seas and planted on these virgin shores.

Princeton Theological Seminary is really older than we are wont to say. At the voice of the General Assembly she sprang into existence in 1812, in fair and symmetrical outline, like the fabled Minerva armed from head to foot, only because she had been existing potentially in the church for years.* The Log College of Neshaminy, the Theological school of Dr. Robert Smith at Pequea, and the Synodical Academy of Allison at New London were more than the heralds of a better day.

It is worthy to be recorded on monuments of brass that in that early day† "the churches, in their deep poverty, so abounded in riches of liberality, that the very first classical school opened in the Presbyterian church was without fee from the student, and that without any discrimination between the poor and the rich, or one denomination and another."

And there is something grandly sublime in the spectacle of Tennent's pupils sitting upon puncheon seats in the Log College, in the midst of the "forests primeval," and poring over the same classics that engaged the flower of England in her ancient seats of learning, the Universities of Oxford and Cambridge.

But brave and beneficent as were these early efforts to supply ministers for the destitution of America, still the church was painfully conscious of their inadequacy, and in the spirit of devising more liberal things "a College" was "erected in the province of New Jersey by his majesty's royal charter"—an institution which remains to this day, a monument of the wisdom, foresight and

* In this connection it may not be amiss to mention the Theological Seminary founded by Dr. John M. Mason in 1804, in the city of New York. This institution was under the auspices of the Associate Reformed Church, but much of its ripened grain was finally stored in the Presbyterian garner. To that Seminary we are indebted for the training of such men as Drs. W. W. Phillips, Joseph McElroy, John Knox, and Thomas McAuley of New York City, Dr. Wm. R. De Witt of Harrisburg and the Rev. Geo Junkin, DD. LL.D., the founder of Lafayette College.

† Dr. McGill's address, Semi-centenary of the Board of Education.

Christian beneficence of those early times. * In 1753 the Rev'd Messrs. Davies and Tennent were the bearers of a letter on its behalf from the Synod of New York to the General Assembly of the Church of Scotland, which, did space permit, or your lack of information require, I would gladly incorporate in this paper. The spirit of Missions breathes in its every word. America's destitution of the means of grace, her lack of living ministers, her struggle to educate her own sons to overtake the vast work of evangelizing a continent, the prayers and tears of Churches hungering and thirsting for the bread and the water of life, the poor Indians unconscious of their need, but perishing from lack of knowledge—these make up the touching appeal of this "young daughter of the Church of Scotland helpless and exposed in this foreign land," as she pleads her cause "to her tender and powerful mother for relief."

It seemed most fitting that the revered name of Tennent, so long associated with that primitive school of the prophets, the "Log College," and Davies who had already braved the danger of civil pains and penalties that he might preach the pure gospel in the heart of Virginia, and was yet to wed his name indissolubly with the presidency of this young Institution, should be the honored messengers of the American Church to the mother Church in Scotland.

It can hardly be necessary to say that for more than fifty years the distinguished men who presided over Nassau Hall gave prelections to classes in Theology, as did Nisbet and some of his successors at Carlisle, and thus many faithful men obtained here in Princeton, even in that early day, the mental furnishing for the sacred work of the ministry, and went forth as heralds of the cross to take possession of the waiting land in the name of King Jesus.

But, at length, when the church felt prepared to take a step in advance, the foundations of Princeton Theological Seminary were laid wisely and well, that in the language of the † Assembly it might "train up persons for the ministry," who should be "lovers as well as defenders of the truth as it is in Jesus, friends of revivals of religion, and a blessing to the church of God." If we are looking for the secret of this Seminary's influence, it is here that we may find "the hidings" of its power. From the very first the world has witnessed in this Institution the auspicious union of an orthodox faith and an evangelical spirit. In this sacred school of the prophets, therefore, we be-

* "Records of the Presbyterian Church," note, p. 256.

† Minutes of Assembly, 1810.

hold the culmination—the flower and fruit of all the early efforts of our church to obtain a thoroughly educated and truly pious ministry for the evangelization of America.

On such an historical basis we are prepared to find that God has builded a fair and beautiful temple for his honor and glory, a grand and mighty agency for flooding the country and the world with gracious and saving influences. We find that to the choicest spirits of the Church was committed this holy enterprise. And when those wise and mighty men of God—Alexander and Miller, great in the wisdom of simplicity, and pre-eminent in the beauty of holiness, came to this shrine, where sleeps the ashes of Burr and Edwards, of Davies and Witherspoon, they were received under the sheltering wing of the Church's elder daughter, the College, until the consecrated wealth of the Church provided a fitting home for them and their sacred charge.

2. It was but a short time before the influence of the Seminary began to be felt upon the Church at large. A higher standard of qualification for the work of the Gospel Ministry was gradually formed in the mind of the Church, and not the least influential of the agencies working to the accomplishment of this end, was the educated mind which was here sent forth from year to year. It is an interesting fact that the first ten classes of this Seminary gave to the country fifteen (15) College Presidents, twenty-five (25) Professors, and nine (9) Tutors and Teachers. How these were distributed over the country may be inferred from the fact that the College Presidents discharged the functions of their responsible and honorable office over Nassau Hall, Yale, Jefferson, Dickinson, Hanover, and Centre Colleges, the Western University of Pennsylvania, the University of Michigan, and the University of Lewisburg, not to mention others. It would be too great a tax upon your patience, to go over each decade from the founding of this institution to the present time, and show that like illustrious service has been performed by those classes whose opportunities have permitted them to bear the burden and heat of the day. It would not be proper for me to further trench upon the province of one of my brethren, to whom this department of Education has been committed; but it has seemed to me that to say less than this would be to slight one of the most important elements of this Seminary's "influence on the growth and character of the American Church."

3. Yet another element of the influence which this Seminary has exerted is to be found in this, that she has furnished the norm or

rule, the model or example, for all the younger Theological schools of the church.

It will not be thought invidious, I trust, to claim that Princeton has never lost the first born's birth-right. She has nobly maintained the rank which naturally belongs to the oldest Seminary in the church. Her experience has been made theirs. They have all profited by her example, and have generally walked in the path which her enterprise had first explored, and shown to be practicable. The natural gifts and consequent reputation of her faculty have made her *facile princeps* in the noble group of Theological schools which now adorn our beloved church. This influence sometimes conscious, often unconscious, but ever silently and surely at work, must never be omitted when we would estimate the controlling agency of this Seminary upon the American church. We now see not merely Princeton engaged at the herculean task of educating men for the evangelization of America, but younger sisters, from time to time, coming to her support, until now we may count Union and Auburn, Allegheny and Chicago, Lane and Danville, Blackburn and San Francisco, Bloomfield and Dubuque, Biddle and Lincoln,—all engaged in the same glorious work.

An examination of last year's reports to the Assembly discovers the interesting fact that out of the sixty men designated by the church for the work of imparting instruction in her theological schools, twenty-three (23), or more than one-third the whole number have been students of this Seminary. Who can estimate the ever accumulating influence of these men on the "growth and character of the American church?"

4. But grandly influential as the position of educator may be, we would not disparage the more immediate and peculiar work of the minister. And after all it is here that Princeton's influence has been most conspicuous. Three thousand one hundred and sixty-four men have been matriculated, and here pursued their sacred studies preparatory to assuming the functions of the holy ministry. With but few exceptions they have actually engaged in this blessed work. To-day they stand in very many of the most prominent pulpits in the great cities and centres of influence. They are scattered over the length and breadth of the land, from the Atlantic to the Pacific, and from the Lakes to the Gulf.

To name all those who are worthy of honorable mention, however grateful the task, would be utterly impossible in our limits. Eternity alone can tell the ever-swelling tides of influence and

currents of blessing which they have set in motion for the purification of the land, and the regeneration of the world.

Perhaps it may seem injudicious to mention any names in this connection, but respecting some there can be no question; they are already glorified by the touch of death. Who does not remember tenderly to-day the grave, but genial Gurley; the solid, but energetic Krebs; the fluent and versatile, the gentle and gracious James W. Alexander; the calm and dignified, the pure and devoted Albert Barnes; the brilliant and vivacious, the fervid and pungent Nevins; the handsome and chivalrous, the urbane and eloquent John Breckinridge; the generous and hearty, the courageous and active Nicholas Murray; the able and excellent, the tender-hearted and sensitive George Potts; the earnest and sympathetic, the experienced and casuistic Joseph H. Jones; and the cultured, refined and elegant Robert Davidson, whose absence we mourn to-day.

The American church must not soon forget the pure and lovely Christmass, who planted the "American Presbyterian Church" in Montreal, and whose burning zeal all too early consumed the frail tenement in which sojourned his saintly spirit. And we must not forget a kindred spirit of those early days,—the brilliant and argumentative Winchester, a bright and shining light only too early quenched in the night of the tomb. And where is the man of scholarly tastes among us who does not cherish the memory of the gentle and amiable Webster, "the father of Luzerne Presbytery," and the Historian of the Presbyterian Church, delicate in health, and modest in deportment, and called away in the prime of life; very few have left behind them such honorable and lasting memorials. And there was T. V. Moore, a man of cultured tastes and elegant diction, who, for many years, graced the Richmond pulpit with all the finish of a most elaborate eloquence. And who that ever knew the man can forget the quaint, but masculine energy and nobility of character, which distinguished the lamented Scott, who fell at his post in the Seminary of the North West, at an hour when the church could ill afford to lose his safe and inspiring leadership. And how many cherish tender, loving memories of another member of the same class, the gracious McPheeters, whose gentle spirit wearied and chafed by the rude storms in church and state spread its wings only too soon for a more congenial clime. And it seems but yesterday that the young and earnest Sutphen quitted the scenes of earth, for the Land of Rest, having spent the energies of a prom-

ising life in a short, but useful career in the two great cities.—But where shall we stop? We might well hesitate to begin, for we know not where to end.

To whatever section of the country our thoughts may be directed, we recall some worthy representative of this institution. For example, if we turn our eyes to that stronghold of Presbyterianism, Western Pennsylvania, we are reminded of Elisha P. Swift, great, good, and useful, a man who has been justly styled,* "the father of our present Board of Foreign Missions." If we look away toward the South West we recall the short, but glorious work of Larned, who set himself like a flaming seraph to the planting of our church in New Orleans, "died young, but left a halo of glory behind him;" and Chamberlain, who after graduating here became in succession, the President of three different colleges in the South West, and after much faithful and fruitful labor fell a victim to the insane violence of an assassin; and there was James Wilson Moore,† the first missionary to Arkansas, a faithful man and eminently useful in his day.

It is with peculiar pleasure that the friends of Princeton contemplate the work accomplished in Indiana, by some of her sons in a very early day. When the history of Hanover College and New Albany Theological Seminary has been published, it will be known to the world that the moving spirit in that enterprise, so happy and blessed in its influence on the church of the North West, was one of Princeton's early students, John F. Crow, of the class of 1813.‡ In 1824 he began a school in Hanover, Ind., while acting as pastor of the church, and this institution graduating through private school and academy into a college, remains to this day. To the day of his death in 1860 he never lost his interest or position in the institution. He was also associated with another son of Princeton, James H. Johnston, in the correspondence (1829) which resulted in bringing Dr. John Matthews from Virginia, to be the first Professor of Theology in the New Albany Seminary. The influence of these two institutions on the growth and character of the Western Church, it would be difficult to over-estimate.

Among the distinguished men of the Mississippi Valley, we might mention William S. Potts, who, if not the father of Presbyterianism in Missouri, was one of its most successful promoters and champions, and William C. Matthews, of Kentucky, worthy son of illustrious

* MS. Letter, Dr. D. X. Junkin. † Ibid.

‡ MS. History in possession of Rev. E. P. Wood, Princeton, N. J.

sire, a good and faithful servant of the best of Masters; and George W. Gale, the founder of Knox College in Illinois, and the faithful soldier of the cross, who intent upon the great work of Home Missions, led a colony from New York to the West, and gave name to the thriving city of Galesburg; and "Father Kent," whose name became a household word in Northern Illinois; here known as a member of the class of '23, he was away on the North Western confines of civilization in '29, and finally went home to glory from the scenes of his life-work at the ripe old age of seventy-five.

Away to the North West of our times we see the sons of Princeton sowing the good seed and planting the church. Of those who helped to lay the foundations of our church in Wisconsin, the venerable Silas Pratt, the earnest and indefatigable Thomas Fraser, the faithful and efficient Lindsley, the quiet, but able Buchanan, the self-sacrificing and devoted McNair, the active and zealous H. M. Robertson, the clear-headed and warm-hearted Stuart Mitchell, and the scholarly Sterling—all received their theological training at Princeton.

Of the pioneers in Minnesota, Lyon, Riheldaffer and Jackson, were Princeton men, and the church has no cause to blush for the work they have done.

Of the men who stand on the outposts of the Rocky Mountain region, and are enduring hardness as good soldiers of the Lord Jesus, we may mention Welsh, of Utah, W. C. Rommel, of Montana, John L. Gage, of Wyoming, John A. Annin, of New Mexico, and Sheldon Jackson, of Colorado.

On the Pacific slope Princeton has a large representation, and they are doing a glorious work for Christ and his kingdom in that mighty Empire of the Setting Sun. We can only mention as representative men, Drs. Scott, Burrowes, Lindsley and Alexander, and the patient and laborious Fraser, the pioneer of Wisconsin.

And here would that we had time and space to mention in some fitting way, not a few men who have long borne the burden and heat of the day—men still spared to the church by a gracious Providence—men who have lived to see the garnered fruits of well spent lives, and now are waiting in tranquil expectancy their summons home. It is hardly necessary to say that we refer to such men as Sprague, of Albany, Snodgrass, of New York, Boardman, of Philadelphia, Beatty, of Ohio, the brothers J. T. and J. C. Backus, and others whose names will readily occur to you all.

And then what a noble list might be made out of Princeton men

in the prime of life—men who stand upon the high towers of our Zion, and whose bows "abide in strength"—such as Paxton and Cuyler, Van Dyke and Duryea, Wells and Imbrie, Breed and Henry, Crowell and Murphy, and if we should leave the region of the two great cities we are at once overwhelmed by the number of names which it would be injustice to omit.

So thoroughly have these men been impressed with the experimental truth and scriptural authority of that system of theological doctrine here inculcated that with very unimportant exceptions, they have gone forth into all parts of the land, preaching the old doctrines of grace with the profoundest conviction, not only of their truth, but of their saving efficacy. Many, after having preached them to "listening thousands," have gone home to glory, sustained and comforted by an abiding confidence in the truth of their message. Others still labor on the walls, holding both sword and trowel, and in the intensity of their devotion, ready alike for labor or sacrifice. Who can estimate how much these men have done in the providence of God, to commend the doctrines of grace to the religious sense of this great people?

5. But while Princeton has thus furnished a very large proportion of the leading spirits in the pastorate of the church; it is worthy of note that her sons have to a remarkable degree conducted and controlled the great *agencies* of the church. It is well known that this Seminary has been in many ways the friend and champion of our system of Boards. The issue as to whether the church ought to have control of the agencies by which, to a great degree, her own activities are to be exerted upon the world, was first joined on the subject of Education. But soon the same question was raised respecting Missions, Domestic and Foreign. You have already heard from the very able paper of our friend, Dr. Lowrie, a statement of Princeton's uniform and consistent principles and practice on this whole subject, and especially as applied to the great cause of Foreign Missions. The whole weight of her character, position and influence was thrown on the side of the church in this dispute, and it is largely owing to her advocacy that to-day the church has her honored and efficient system of Boards, and is allowed to go forward and prosecute every department of church work according to her own convictions of truth and duty, without the endless jealousies and criminations, incident to the control of powerful independent societies made up of heterogeneous elements. It was this question of polity quite as much as doctrinal differences that for a

time distracted, and finally divided the church. But time and the unanswerable "logic of events," finally taught those who had failed to be convinced before, that the church could best do her own work in her own way, and the church is now happily reunited on this theory. We have no desire to stir the ashes of burned-out controversies; but in such a review of the past as that which engages our attention to-day, we trust we shall be pardoned for noticing these historical facts.

The subjects of Publication and Education have been committed to others; but we may notice in passing that from '31 to '65 the Board of Education was managed by the sons of this Seminary, and the names of Breckinridge, McFarland, Hope, Van Rensselaer, Chester and Wood—all Princeton men—recall years of most efficient management and enlarged usefulness.

The debt of the Board of Publication to this Seminary will be at least suggested, when we recall the fact that Dr. Archibald Alexander was its first President, an office which he continued to hold to the day of his death. But even this obligation is greatly increased, when we recollect the efficient service of such Secretaries as Joseph H. Jones, George W. Musgrave, and W. E. Schenck. For more than a score of years the worthy Secretary of this Association has consecrated all the energy of great executive abilities to promote the interests of this very important arm of the church. And if we turn to the publications of the Board, an examination of her "Descriptive Catalogue" reveals the interesting fact that a very large proportion of all her original productions have been from the pens of Princeton men.

But without further intruding upon ground which has been assigned to others, let us notice, more particularly, the great cause of Home Evangelization.

From 1833 to 1850 the Board of Domestic Missions engaged all that executive talent, indomitable will, and admirable tact which so distinguished Dr. Wm. Anderson McDowell, a member of the first class which the Seminary presented to the Church. He was succeeded by Dr. Charles Colcock Jones, who was also a student of Princeton, who after a brief term of service gave place to one, who is still graciously spared to the Church militant, the Nestor of our General Assemblies since the Re-union—Dr. George W. Musgrave. Twice called to the helm in times of grave emergency, it is enough to say that he never disappointed the confidence of the Church in his prudent sagacity and great executive talent. From '61 to '68 the duties of this office were discharged in the midst of civil strife and

church dissensions by the Rev. Thomas L. Janeway, D. D., another honored graduate of this Seminary. Since the Re-union in 1870, one of our honored Secretaries, Dr. Cyrus Dickson, who finished his theological training in the neighborhood of Princeton, under the direction of Drs. Alexander and Miller, has become well known to the whole Church as the faithful and laborious, eloquent and sympathetic champion of Home Missions. So that from 1833 to the present time this mighty arm of the Presbyterian Church has been energized and directed by the sons of Princeton Seminary.

In this connection we must not forget to mention that while McDowell was managing the Domestic Missions of the Presbyterian Church, as the event proved, with such consummate prudence and foresight, the somewhat rival institution, "The American Home Missionary Society," owed its great efficiency and success to the skillful generalship and untiring energy of two sons of Princeton, Dr. Absalom Peters, and Dr. Charles Hall.

It must be to many minds a suggestive thought that these two agencies, working side by side under the guidance of the sons of a common mother, sowed far and near a blessed seed whose ripened harvest has, at last, been largely gathered into a common church.

6. But in this estimate we must also mention the contribution which Princeton has made to the Religious Literature of the land.

Every age has its peculiar needs. Every country its peculiar habits of thought. It is certainly not remarkable that this should be true in a marked degree of our own age and country. We welcome to our libraries the works of other times and other climes, but that which comes fresh from master minds in living contact with the issues of to-day will always command a special degree of attention. The voluminous productions of the Continental press, either in the originals or in translations, fill large sections in our libraries, but it may be seriously questioned whether these foreign productions have a tithe of the practical influence upon our ministry or people that the works of leading minds at this center of theological influence have exerted for more than half a century. In practical usefulness it would take a great many volumes of German Theology to equal a certain very unpretending treatise on "Religious Experience," or another wonderful compend of saving truth, "The Way of Life."

The ready pens of the Alexanders and Miller added contributions to our theological literature of a practical, homiletical, and expository character which have exerted an influence far and wide

on the religious thought of our country. The Princeton Review has made the very name of Princeton pregnant with signification to both friend and foe, while the masterly and finished work on "Systematic Theology" has written the name of a revered and living teacher beside those of Turretine and the immortal Calvin himself.

If we turn our thoughts from masters to pupils, it would be a grateful task to enumerate the precious gifts to the Church of such men as Barnes and Jacobus, Plumer and Halsey, Webster and Davidson, Baird and Sprague, Rice and Dale, Willis Lord and A. A. Hodge, but the duty has been assigned to an abler pen, and I shall insist no further.

But I may be allowed to suggest another most potent instrumentality by which this Seminary has moulded and formed the American Church. We must not forget in this estimate the Religious Press. Ours is an age of Periodicals. Many read scarcely anything else, and their opinions are formed by the newspaper and the magazine, secular and religious. Hence we may estimate the enormous power of an able religious press.

From the "Repertory" down to the smallest religious newspaper that has done battle for the truth, we would, if it were possible to-day, make honorable mention. The Church will never forget her obligation to Dr. Charles Hodge, the Alexanders, father and sons, and the other faithful contributors by whom the ablest Review of the American Church was so long and manfully maintained. It was fairly inaugurated before the days of conflict began, but it won its distinguished position in the world of religious letters by the signal ability displayed in the discussion of those great questions of doctrine and polity which during the last generation so convulsed the American Church. Perhaps no one ever yet has over-estimated its salutary influence, various and eloquent as these encomiums have been.

But "time would fail me" to tell of all the champions of the faith who have resorted to the press as an instrument for moulding public opinion, an agent for disseminating the truth, and a means of imparting the lessons which had been imbibed at this fountain of Biblical instruction. Prominent among these we might mention Dr. R. J. Breckinridge of the "Danville Review," who in his day was a kind of ecclesiastical Agamemnon; Dr. B. J. Wallace, for ten years the sprightly editor of the "Presbyterian Quarterly," who left the mists and obscurities of earth with the significant words, "I

move into the light;" Dr. N. L. Rice, the brave, cool and keen controversialist, the editor of at least three different papers and the "Presbyterian Expositor;" Dr. Cortlandt Van Rensselaer with his "Presbyterian Magazine" and his "Education Repository" only two of many agencies used by that wise head and great heart for the good of the cause; Dr. David McKinney who set up his "Banner" for a cheap religious newspaper, and did good service on several other periodicals; Dr. Plumer, who among all the other services of a well-spent life stood for eight years as the "Watchman of the South;" Dr. W. W. Hill, who acted as "Herald" on the border and did good service for Christ and his kingdom, at Louisville, Ky; Dr. Stuart Robinson, who succeeded him, a man of savage orthodoxy, and the best of intentions, who, in the "True Presbyterian," struck for the crown rights of Christ as he understood them; Dr. Erskine of the "North Western Presbyterian," who would only accept reunion on "the basis of the confession pure and simple;" Dr. Patton, the youthful champion of orthodoxy in the North West, who has proved himself a terror to evil doers in the "Interior;" Dr. Prime, who since 1840 has watched over the interests of the kingdom from his high tower of the "Observer;" Dr. Woodbridge, of the same class, who helped to write the history of orthodoxy in the "Boston Recorder;" Dr. Grier, of the steady and sturdy "Presbyterian," a man eminently in keeping with his surroundings; Dr. Gildersleeve, who for thirty-four years held "the pen of a ready writer" as an editor in the South, and though connected with at least three different papers was perhaps best known as the "Christian Observer" of Charleston, S. C.; McNeil and Harris, who edited the "North Carolina Presbyterian"—both Princeton men; Dr. R. P. Farris, who will insist that he is an "Old School Presbyterian;" C. L. Thompson, who manages to be equally sound on the "Interior;" and last but not least, Dr. Jackson of the "Rocky Mountain Presbyterian"—"the little Bishop of the mountain and the plain"—who also rejoices in calling Princeton *Alma Mater*.

We have by no means exhausted the list, but it would be difficult to over-estimate the influence of these men in moulding public sentiment, in ministering to the growth and developing the character of the American Church during the last half century.

7. Hitherto our thoughts have been principally confined to our own branch of the church. But when Presbyterians speak of the American church they are never guilty of that narrowness which would virtually exclude from the church of Christ, all beyond the

pale of their own communion. We trust, therefore, it may not seem ungracious to claim for this Seminary that she has exerted a powerful influence on other branches of the church of Christ through those distinguished servants of God, whom it has been her privilege and honor to train for efficient service and great usefulness in their respective denominations.

Turning to the Episcopal church we find several of Princeton's sons here recognized as masters; among them I cannot forbear to mention the courtly and catholic McIlvaine, the lamented Bishop of the Diocese of Ohio, the gentle and saintly Johns, for so many years Bishop of the Diocese of Virginia, and so recently called home to his reward, the orthodox and judicious Clark, the honored Bishop of the Diocese of Rhode Island, and the liberal and eloquent Littlejohn, the efficient Bishop of the Diocese of Long Island.

If our eyes are turned to the churches of New England somewhat loosely associated together under the name of Congregational, we must also be pardoned for pointing with pride among many others, to the accomplished and eloquent Kirk, who for so many years shone as a star of the first magnitude in those Northern heavens, shedding the light of a pure gospel in the literary and commercial metropolis of New England.

And we are reminded by the best of authority that we must not forget Dr. Wisner of Boston. "A man," as the venerable Dr. Hodge declares, "of Websterian mind and most commanding influence over men; a man with scarcely a peer in deliberative bodies, and one who, had he not died so early, would have exerted a widespread influence on the American Church."

We may also point to Dr. Childs of Hartford as an unflinching champion of the truth, who neither lacks will nor ability to "contend earnestly for the faith once delivered to the saints;" and to President Woolsey, the profound and scholarly educator, divine, and jurisconsult, for so many years the distinguished President of Yale College—a Christian patriot and a noble man.

Do we turn to the honored church of the Reformation—the Evangelical Lutheran? Here we see the gifted and fervid Schmucker, whose deep spirituality and apostolic catholicity so greatly quickened and strengthened the noble church of his fathers. I shall be pardoned for quoting in this connection from the "Quarterly Review" of his own church the following affectionate estimate of his life work.* "Familiar with his own church, and equally familiar with

* Quarterly Review of the Evangelical Lutheran Church. Vol. IV. No. I. p. 47.

the Presbyterian * * * * and imbibing so largely the spirit of the elder Alexander, one of the most godly ministers that this country ever produced, Samuel S. Schmucker, was raised up and fitted by a divine ordination, for a very great work, perhaps the greatest that any one man has yet accomplished for the Lutheran Church in America. Entering the sacred office when the church was losing the German language, but had not yet introduced another, he gave her the English tongue to speak, while yet retaining the German ;—when the church had no well-defined constitutional system, he gave her his excellent Formula of government ;—when the church had no devotional English Hymn-Book, he gave her one eminently spiritual ;—when the church had no tie to hold her Synods together, he brought the several ecclesiastical organizations into the bounds of the General Synod ;—when the church had no institutions of learning, he founded her seminaries and colleges. These are ample fruits of the labors of a great toiler, toiling with all his might for forty-five years."

Other names scarcely less illustrious might be mentioned in this connection, as Henry Lewis Baugher, for more than thirty years Professor and President of Pennsylvania College at Gettysburg ; but we must forbear, however grateful the task.

From the Lutheran we naturally turn to the Reformed (German). And here, what shall we say for the profound and scholarly Nevin, whose masterly mind has cast such a singular spell over our sister church. We cheerfully lay our garland of admiration at his feet and confess to the matchless fascination of his teaching over the younger minds of his Church. It is seldom in our day that any one man is permitted to exert such a transforming influence over a denomination as that which we have seen him wielding for more than a score of years. Would that his great powers had been engaged in the exposition of a less speculative and more Biblical theology.

From this it is but a step in historical relations to the Reformed (Dutch), and here the cultured and eloquent Bethune will occur to all. It is not too much to say that for years his elegant scholarship, his fertility of resource, his unquestioned genius and his courtly manners made him the representative man of his denomination.

But it is not difficult to find among us representative men of this noble branch of the Church, worthy sons of those sturdy men, who, not merely in words noble and eloquent, but in deeds even more

grand and persuasive, taught the nations of Europe and the world some of their first lessons in civil and religious liberty. We can only mention in passing, the scholarly Van Zandt, the judicious Hutton, the erudite Campbell, and our distinguished and eloquent President, Dr. E. P. Rogers, providentially prevented from taking part in these exercises.

It has also been our pleasure to welcome many sons of the Baptist Church to Princeton Seminary. Among them we may mention the versatile Malcom of the North, and the devoted Manly of the South. Both are men of eminent character and influence; both have been widely useful as ministers and educators; both have presided over institutions of learning; both have been known as representative men in their own denomination. We may well be proud to-day to claim them both as distinguished sons of our *Alma Mater*.

With such an array of names—and many more might be mentioned—is there anything presumptuous in claiming that this Seminary has exerted a wide-spread and powerful influence on the growth and character of the whole American Church?

But this is not all. It will readily occur to every thoughtful mind that this Seminary has exerted a general influence on the other denominations which cannot be referred exclusively to these distinguished men whom it has been her privilege to instruct. No one will deny that this Seminary has largely given tone and character to our own branch of the Church, and through that it has reached and influenced all the other denominations. For example, perhaps no other branch of the Church has been more influenced by us in the last hundred years than the Methodist Communions. While it must be confessed that the spirit of the Methodist movement in England and this country has to some extent modified the spirit of our own Church, yet it is equally true that a most powerful reaction has been exerted by our branch of the Church upon them, which has been exhibited in a tendency to a more extended pastorate, in the spirit of public worship, in the increasing influence of the lay element, but more especially in the advanced scholarship of their ministry, and a far more instructive style of preaching. The high standard of ministerial education for which we have so strenuously insisted, has compelled a corresponding advance in those denominations, which early in this century were much given to depreciating a thoroughly educated ministry: and a more liberal education has brought us much nearer together than

we were fifty years ago. If our ministers are not so much given as then to insisting on "the high doctrines of Calvinism," which is sometimes asserted, may it not be largely owing to the fact that they are not so often attacked? The field is an inviting one, but we must pass on with the fraternal suggestion and hope that as Watson has long been in most of our libraries, the day may not be far distant when Hodge may be generally found on the shelves of our Methodist brethren. Sure we are that a prayerful study of the Word will bring us yet nearer together.

In conclusion, let me say that I feel painfully the inadequacy of this very imperfect sketch. But who can measure the ocean in a cup? The influence of Princeton Seminary on the American Church cannot be compressed in a paper of thirty minutes. To tell all the story of that influence would be to write the history of American Christianity for more than half a century. But even then the task would be hopeless. It is not merely that the radiating lines of influence from this centre have already belted the globe, but that vital forces have emanated from this point whose quickening influence will be eternally at work. Princeton has not only educated a host of ministers, and thus planted and sustained thousands of churches, but she has controlled the respectable theological thinking of this country. Without either constraint or compulsion, her theology is to-day taught in every Seminary of our Church. It was once fashionable in certain quarters to speak of Princeton Theology as something provincial, peculiar and narrow; to-day it is the acknowledged standard among Calvinists. As often reiterated here, it is not new; it is not peculiar; it is not distinctive. It is simply the ablest exposition ever offered of the old theology of the Reformed Churches; and it is a significant fact that those who do not accept it have ceased to call themselves Calvinists, and give expression to a splenetic restlessness and dissatisfaction by disparaging all creeds and decrying all theology.

III.

THE INFLUENCE OF

PRINCETON THEOLOGICAL SEMINARY

ON THE

RELIGIOUS LITERATURE OF THE WORLD.

BY

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PRINCETON THEOLOGICAL SEMINARY

AND

RELIGIOUS LITERATURE.

Of every institution there is an outward history, made up of common-places, which may give only the faintest possible conception of its part in the world of thought and activity. Of every great and powerful institution there is likewise an inner history, not made up of common-places, which determines its significance and mission in the world. That history is not forecast by studying the conjunction of the stars at the hour of its origin, and ascertaining which is in the ascendant, nor, as Buckle would have us think, by considering the climate, soil, and productions of the country and taking note of the general aspect of nature, but rather by scanning the spirits engaged in the enterprise of its founding, and taking note of the happy conjunction of ideas to learn what special idea was in the place of supremacy.

Judged by the pedigree of ideas, the origin of Princeton Theological Seminary is the very grandest. It drew its existence from the "Great Revival" at the opening of the present century. If we would learn its meaning and mission we must find it there, in the divinely-wrought reaction from the atheism, deism and Unitarianism, from the selfish morality and gross immorality, from the shallow religious experience, the lax authority and the superficial furnishing for the work of religious instruction, with which the age of the French Revolution cursed the world.

Originating at such a time and in such circumstances, and being the embodiment of the most advanced sentiment of that great reaction, this institution has always been, still is, and must continue to be, identified with certain great, positive, religious ideas, which could no more fail to determine the character of its life and litera-

ture than the sun in the heavens could fail to mould the life and products of the lands on which it shines.

First. Princeton Seminary is everywhere known as representing the strictest loyalty to the sacred Scriptures as the Word of God, the only and the plenarily inspired rule of faith and practice. It has always taught that God has put into the Bible what is in it, just as He has put into nature what is in that, and that man's work is simply to bring it out. That any doctrine is clearly taught in the Bible has always been enough to command faith in it here. There is no originality possible, save in getting more nearly at the mind of the Spirit, and just as the scientist runs into error the moment he departs from the record in creation, so the theologian falls into error the instant he departs from the divine record of the Scriptures. The writer once heard a theological student say of a Professor of Old Testament Literature: "He is an unbeliever. He scouts the idea that the Old Testament is inspired." That could never have been truly said of any Princeton Professor. There has always been that profound reverence for the Word of God that has brought every Alumnus into substantial sympathy with the venerable ex-President Woolsey, when he said, in speaking of studying the Scriptures here under Dr. Hodge, "It was under him that I imbibed that love particularly for the Greek Scriptures, which has been so great that I have sometimes wished that I might take my Greek Testament with me into heaven."*

Secondly. It is everywhere known as representing the high Christology of the Bible, as against Unitarian views, and whatever else would detract from the divine dignity of Jesus Christ, or lead to an unworthy estimate of His work for the redemption of the world in His vicarious blood-atonement. This Seminary has never wavered in its faith in the Saviour's teaching: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." (John 6: 53).

Thirdly. It is everywhere known as representing the view that the only basis for a genuine Christian life, experience, and activity is to be found, not in religious forms, not in new measures, not in any outward show or "bodily exercise," but in the solid truth of that sure Word of God which centers in Jesus Christ. It has therefore always recognized what the history of the world has demonstrated, that Christianity is the only foundation of a true

* See *Hodge's Semi-Centennial*, p. 78.

morality, the only source of permanent reformation, individual, social and civil, the only builder of a true and worthy manhood.

Fourthly. It has accordingly represented that system of doctrine which shines out so clearly in all the Bible, but which is most distinctly articulated in the writings of John and Paul, the two great inspired theologians. The Pauline logic has perhaps been most prominent in those who have gone out from this institution, but by nothing short of an utter apostasy from the spirit of its founders could the Johannean tenderness have been wholly wanting.

Fifthly. Resting thus fully and securely on the Bible basis, Princeton Seminary has been before the world a prominent representative of a truly Catholic Christianity. Said Dr. Howard Malcom, at the Semi-Centennial of the Seminary: "It is an eminently Catholic institution. I am a Baptist. I came hither a Baptist and went away a Baptist. I never heard anything here that injured my feelings. The subject of infant baptism was discussed, but never in an unkind spirit. I have two sons who are Baptists, and both of them were educated here."* It could not be otherwise than catholic, for the Bible is catholic, and whatever rests upon it must therefore become so too.

It would require no prophet to divine the character of the thought and literature that must proceed from such a source. It has not been merely literary, æsthetic or metaphysical, not merely brilliant, scholarly or profound, not merely erratic, startling or original,—like that philosophy of Malebranche, upon the fly-leaf of which one wrote, "*Nova, pulchra, falsa.*" It might have been all this and more, and yet only that "wisdom of this world" which is "foolishness in the sight of God." But the truth that has proceeded from Princeton has been Biblical, and therefore right from God, and of that kind for which true men have always gloried to furnish merely the channels, and which, because from God, must sweep round the globe and remain as a perpetual power for good when human wisdom and brilliancy and originality have perished and been forgotten.

In calculating the influence of Princeton Seminary upon the religious literature of the world, this peculiar tone and quality of its thought and teaching must furnish the prime factor. That influence must be measured by the extent to which the Seminary has pervaded the literature of the land and the world with these Bible ideas.

* *Semi-Centennial Jubilee*, p. 67.

The contribution of Princeton to the religious literature of the world has been both direct and indirect;—*direct*, in the vast mass of thought it has embodied in printed form; *indirect*, in the inspiration it has given and the moulding power it has exercised upon men, the country over and the world round, and which has in so many cases led to religious productions of like quality as its own. The *direct influence* may, with the aid of authors, publishers, cyclopædias, and historical documents, be readily traced; the *indirect* is more difficult to ascertain, because its channels are so often hidden, and its real conservative influence is so generally disguised by the contrary drift of the grand currents of opinion and sentiment over the whole world. It is not convenient for present purposes, if it be even possible, to separate the two. They must be treated together.

Beginning with the less permanent forms of religious literature and proceeding to the more permanent, it is obvious that the subject may be treated under the literature from the pulpit, from the religious journals, and from authorship proper.

I. LITERATURE FROM THE PULPIT.

There is a literature called out by the pulpit which has had no mean influence in extending the thoughts inspired by the Word of God in these halls.

There are those who would be slow to exclude from the religious literature of this country the five thousand sermons, more or less, preached each week in the year by the Alumni of Princeton Seminary. But even if excluded, it is certain that this annual quarter of a million of sermons—enough to make 10,000 volumes—exerts a vast and inspiring influence upon the religious thinking of the millions who hear them, and who embrace many of the authors of the land. There is very little of uncertain sound in all this preaching. Every true Princeton preacher, believing with all his soul that there is nothing more worthless than bad metaphysics, is always willing to let others take all the credit of them, and to be content with the plain truths revealed by Him whose word is "sharper than any two-edged sword."

But there is a large element in this vast pulpit literature which takes on more permanent form, in pamphlets, books and newspaper reports. Perhaps enough to make a hundred volumes is annually taken by a law analogous to Darwin's natural selection, though not always securing the survival of the fittest, out of these

ten thousand written volumes, and embodied in the more transient printed forms. In the course of his long and active life, Dr. Wm. B. Sprague has published by request more than one hundred and sixty occasional sermons. Others have almost equalled him. There is perhaps scarcely a man among the three thousand Alumni who has not furnished something to swell this mass. Still more important have been the many volumes of sermons sent out by the men who have been known most widely. Such are the Practical Sermons of Dr. Archibald Alexander, which have preached ten thousand times in destitute regions and to vacant congregations; the Sermons of the two sons, the son of consolation and the son of thunder; the Sermons and Revival Lectures of Dr. E. N. Kirk, which have made themselves felt so widely in New England; The Religion of the Present and the Future, of President Woolsey, which moulded the religious thoughts of the students of Yale College for a quarter of a century, and which is now preaching to cultivated men everywhere; the Sermons of Drs. Scott and Wadsworth, which have preached all along the Pacific coast and up among the miners of the Sierra Nevadas and the Rocky Mountains; and hundreds of volumes more which have preached and are still preaching the same Gospel that was learned in these halls.

It is in this wise that Princeton reaches out, wherever its students go in obedience to the Great Commission, adding a very potent element to religious literature, and preparing multitudes more to add to it still further in the future.

II. LITERATURE OF RELIGIOUS JOURNALISM.

Princeton Seminary has exerted a still wider influence upon the Religious Literature of the world through the Alumni who have been more or less immediately connected with the Religious Press.

The work of the Secretaries of benevolent organizations and of our various Boards properly comes within the range of the present paper, so far as they have made use of the press as an agency in their work. This would furnish no mean monument of their ability, industry and success, were their main work left entirely out of view. It is through the exertions of this class of men that the Church receives, directly or indirectly, the greater part both of the principles and the facts that stimulate Christian benevolence and activity, and beget a healthful zeal in behalf of the great enterprises of the Church. Who shall tell the full story of the influence that has gone out into all the earth, through the eloquent and persuasive

pens of such men as Drs. Armstrong and Wisner, Secretaries of the American Board, or of Drs. Robert Baird, Waterbury, Van Rensselaer, Wood, Hope, and scores of others of like spirit? In these days of world-wide intercourse, of grandest opportunity, and of perfected organization and machinery, one can perhaps imagine, but certainly not estimate, the power, through the pen and the press combined, of the men, largely of Princeton training, who are laboring hard in our Boards and through our various Church publications, to place a wholesome and inspiring literature in all our Presbyterian families, and to push the work of the Church in its home and foreign fields.

But foremost among the agencies of the press in furnishing religious reading for the masses—foremost, at least, in the extent of its immediate influence—is the Religious Newspaper. Vast numbers of Christians read almost nothing but the Bible and these journals. The most earnest and acute of our practical thinkers, the men who do the most to shape the current opinions and principles of society, use these journals as the channels through which their thoughts may receive the widest circulation and the most intelligent hearing. It must be acknowledged with shame that this so grand agency has been too often perverted by men who have put brilliancy and sensation in the place of godliness and truth, and so have given to the masses, who cried for the bread of life, a stone, a serpent, a scorpion; but it is the glory of Princeton Seminary that the hosts of editors and contributors sent out from it have always set their faces as a flint against all such perversions, and have been conservative in the highest and best sense. Witness the names of Drs. Engles, James W. Alexander, the two Primes, and Grier, in the Middle States; of Drs. Stuart Robinson, and others in the Southern States; of Drs. McKinney, N. L. Rice, L. J. Halsey, Brookes, Farris, Patton, and others in the Interior States; of Drs. Jackson, Woodbridge, and others among the Rocky Mountains and on the Pacific slope.

But the extent and character of this influence may perhaps be best illustrated by examples.

"The Presbyterian" has been, for the forty-five years of its existence, one of the chief organs of Presbyterian opinion. Its editors have been mostly Princeton men: Dr. Engles by adoption, Drs. J. W. Alexander, S. I. Prime, A. B. Bullions and Grier, by education; and its chief contributors have always been Princeton men. It started with a subscription of two hundred, and has varied from

that figure to ten, fifteen and twenty thousand. It has subscribers in every State and Territory of the Union, except Alaska. Its foreign list includes many of the civilized nations of the globe. One can only imagine the influence of its religious matter, equivalent to eight duodecimo volumes of four hundred pages each, going into ten or twenty thousand Christian families yearly for almost half a century, and being read through exchanges and lending by as many more, or, of its 32,000,000 of pages going annually into every State and Territory, and into almost all the countries of the globe, and always loyal to the truth of God's Word as taught in this place.

"The New York Observer," the representative catholic religious newspaper of the country, has perhaps gone still more widely throughout the world. The present Senior Editor, Rev. Samuel Irenæus Prime, D. D. (of the class of 1833), entered upon editorial work on that paper in the year 1840, and with brief intervals while he was one year Secretary of the American Bible Society, and one year editor of the Presbyterian, he has been at the helm ever since. Its circulation has for many years been larger than that of any Presbyterian newspaper in the world, and very few, if any, religious papers of any denomination are equal to it in circulation. It is read in every State and Territory in the United States, and in every civilized country in the world. Its correspondents and contributors are among the most distinguished writers in the Church, and their strength is given to the defense and diffusion of the truth taught in Princeton. Rev. Edward D. G. Prime, D. D. of the class of 1836, became associated with his brother in the N. Y. Observer in 1853, and remains with him. In the year 1875, the son of the Senior Editor, Rev. Wendell Prime, of the class of 1860, left the pastoral work, and became his father's assistant in the N. Y. Observer. Thus three of the Alumni of this Seminary have identified themselves with the propagation of religious truth by this agency.

It is estimated by a very moderate calculation, that the Senior Editor has written five columns on an average every week for thirty-five years, and printed them in this paper. This quantity of matter would fill a hundred volumes of four hundred pages each. And every line has been imbued with the system of truth taught in this Seminary. He has also published about forty volumes, many of which have been widely read in all parts of the world. His "Power of Prayer" has been translated into various languages, circulated in Dutch among the Boors at the Cape of Good Hope, and in the

French language in the interior of France. Revivals of religion have attended it in many places. "Around the World," and "The Life of Dr. Goodell," the missionary, are by the Rev. Dr. E. D. G. Prime, and have had a wide popularity. It may therefore be safely said that few living authors have reached more minds by their writings than these Editors of the Observer.

The Interior, the Western Presbyterian, the Occident, and other journals under control of Princeton, are all laboring not less earnestly in their different fields,—all of them together furnishing the greater part of the religious reading of millions.

Many of the most laborious and earnest of our pastors have taken advantage of these various religious journals to make their influence felt the world over. There are those here who remember the excitement caused by the Letters of Kirwan, Dr. Nicholas Murray, on the Romish question, first issued in the N. Y. Observer. Those letters struck one of the heaviest blows ever dealt to Romanism on this Continent. They were afterward printed in more permanent form and circulated by the hundred thousand. They were translated into German. They were speedily reprinted on the other side of the water. Dr. Prime writes of them: "It is certainly safe and just to say that no writings on the Roman Catholic question have excited so much attention since the Reformation, or have been so widely read by the masses of the people." *

In our own day Dr. Theo. L. Cuyler has written more articles for the press than any other American pastor. Dr. Archibald Alexander and Dr. Cortland Van Rensselaer first encouraged him to use his pen for the religious press. For thirty years he has written constantly, often two or three articles in a single week. He has been a regular contributor to the Evangelist, Independent, Presbyterian, Christian Intelligencer, Sunday-School Times, and other journals. They are re-printed in Great Britain, and some have come back even from New Zealand and Ceylon. Several volumes have been made up from them and widely circulated in this country and Great Britain. In this connection about thirty tracts have originated, which have circulated by the hundred thousand copies, one of them in Scotland alone reaching 250,000 copies. Princeton teachings have always been acknowledged the controlling power in all the facile work of this pen of the ready writer.

The Quarterly Review occupies a somewhat different position in

* *Memoirs of Dr. Murray*, p. 282.

religious literature. Providing for a more thorough discussion of topics, it appeals to the educated and reaches the mass indirectly by shaping the views of their more immediate teachers on the great questions of the day and age. Princeton Seminary has furnished many of the ablest conductors and contributors of the leading quarterlies of the land, especially of the Southern Presbyterian Review, the Danville Review, and the Presbyterian Quarterly.

Its greatest exponent has, however, been the Princeton Review. We give the estimate of its place in religious literature furnished by the British Quarterly Review. It is the opinion of an unprejudiced judge. It says: "The Princeton Review is the oldest Quarterly in the United States. It was established in 1825 by Dr. Charles Hodge, the well-known commentator on the Epistle to the Romans, who was then and still is a Professor in the Princeton Theological Seminary; but it was not till 1829 that it ceased to be a mere repertory of selections from foreign works in the department of Biblical Literature. It is beyond all question the greatest purely theological review that has ever been published in the English tongue, and has waged war in defence of the Westminster standards for a period of forty years, with a polemic vigor and unity of design without parallel in the history of religious journalism. If we were called to name any living writer who, to Calvin's exegetical tact, unites a large measure of Calvin's grasp of mind and transparent clearness in the department of Systematic Theology, we should point to this Princeton Professor. He possesses, to use the words of an English critic, the power of seizing and retaining with a rare vigor and tenacity, the great doctrinal turning-point in a controversy, while he is able to expose with triumphant dexterity the various subterfuges under which it has been sought to elude them. His articles furnish a remarkably full and exact repository of historic and polemic theology; especially those on the 'Theories of the Church,' 'The Idea of the Church,' 'The Perpetuity of the Church,' all of which have been reproduced in the English Reviews. The great characteristic of his mind is the polemic element; accordingly we find him in collision with Moses Stuart of Andover in 1833, with Albert Barnes in 1835 on the doctrine of imputation; with Prof. Park in 1851 on 'The Theology of the Intellect and the Theology of the Feelings;' with Dr. Nevin of the Mercersburg Review in 1848 on the subject of the 'Mystical Presence,' the title of an article which attempted to apply the modern German philosophy to the explanation and subversion of Christian doctrine;

with Prof. Schaff in 1854 on the doctrine of historical development; and with Horace Bushnell in 1866 on vicarious sacrifice. In fact, a theological duel has been going on between Andover and Princeton for nearly forty years, the leading controversialists of Andover being Prof. Park, Edward Beecher, and Fisher, and those of Princeton, Hodge, the Alexanders, and Atwater. Hodge has contributed 135 articles to the Review since its commencement; Archibald Alexander, a venerable divine, who resembled John Brown of Haddington in many respects, contributed 77; his son, Dr. James W. Alexander, twice a Princeton Professor, and afterwards pastor of the wealthiest congregation in New York, contributed 101 articles; another son, Dr. Joseph Addison Alexander, the well-known commentator on Isaiah, contributed ninety-two, mostly on classical and oriental subjects; and Dr. Atwater, another Princeton Professor of great learning and versatility, contributed sixty-four on theological and metaphysical subjects.* The articles in the Princeton on Science, Philosophy, Literature, and History have generally displayed large culture and research. The review of Cousin's philosophy in 1839, by Prof. Dod, was one of the most remarkable papers that appeared on the subject in America, and was afterwards reprinted separately on both sides of the Atlantic."†

III. LITERATURE OF AUTHORS PROPER.

But Princeton Seminary has made itself most widely and powerfully felt in the Religious Literature of the world through the men who have devoted themselves more largely and of settled purpose to the proper work of Authorship.

It is here that its most permanent influence has been exerted, and it is its glory as a Theological Seminary that its great works have been distinctively Christian and Biblical. Obviously it is difficult to give any adequate view of so vast a field. Our limits confine us to successive glances at the following topics: first, the relation of

* Dr. Atwater has since become the leading Editor of the Review, and has added twenty-five or more elaborate articles to those previously contributed, besides numerous briefer articles, book notices, etc. He was never a student in the Seminary, but his theological views were largely moulded by the representative Princeton men; he was long recognized as one of the champions of the Princeton theology in New England; and in more recent years was for some time connected with the Seminary as a regular Lecturer.

† See Princeton Quarterly Review, January, 1871.

Princeton Seminary to the Board of Publication; secondly, the work of some of the Alumni whose writings have dealt with theology and religion in their wider and more general bearings; and thirdly, the contributions of those who have devoted themselves to more special fields of thought.

1. *Relation of the Seminary to the Board of Publication.*

The Board of Publication is the organized arm of the Church for providing an approved and evangelical literature for the Presbyterians of the land, and for diffusing the gospel more widely by means of the printed page distributed at cheaper rates among the masses or scattered gratuitously among the poor and the indifferent. Such an organization was early seen to be indispensable to a healthy and vigorous church life. A Calvinistic Church could not depend upon Churches of a different faith, or upon outside publishers, for a literature that should fairly and fully represent its faith. The history of the race has so clearly shown the connection of Calvinism with the most elevated morality, the largest culture, and the truest ecclesiastical and civil freedom, that even its adversaries, as Buckle, Bancroft and Froude, acknowledge and emphasize its tendency to exalt mankind. Thence the duty of the Church is seen to be the more imperative.*

Princeton Seminary, by its Directors, Professors and Alumni, took a prominent part in the organization of the Board in 1838, and has always wielded an immense and preponderating influence in its work.

Among the planners and originators of this Board were Drs. Archibald Alexander and Miller, of the Professors; Drs. Ashbel Green, J. J. Janeway, Cornelius C. Cuyler, Wm. W. Phillips, Wm. Neill, Wm. M. Engles, John McDowell, and others of the Directors. Among the leading promoters of the organization were Drs. Winchester, Boardman, Murray, Joseph H. Jones, and many others of the Alumni.

The Presidents of the Board have been: Dr. Archibald Alexander, until his death; Dr. Wm. W. Phillips, until his death; Dr. Wm. M. Engles, until his death; Dr. Alexander T. McGill, until Reunion; *Dr. Alexander Reed; Dr. Z. M. Humphrey;* Dr. Wm.

*See Article, *Calvinism*, by Dr. A. A. Hodge, in Johnson's *Universal Cyclopædia;* Article, *Calvinism in Doctrine and Life*, in *Presbyterian Quarterly*, January, 1875, by Rev. L. H. Atwater, D. D. LLD.; and, *Moore on Calvinistic Literature*, by the Board of Publication.

P. Breed, now President. All these, except the two underscored, were Princeton Seminary men.

Princeton men have always been most prominent among the contributors to the literature of the Board. Dr. Archibald Alexander furnished the first volume published by it (Way of Salvation), and contributed in all twenty-three books and tracts. Dr. Samuel Miller furnished the first tract (Miller on Presbyterianism) and contributed fourteen other books and tracts. Of the present list of the Board Dr. Ashbel Green furnished four books and tracts; Dr. H. A. Boardman, five; Dr. J. W. Alexander, three; Dr. Charles Hodge, eight; Dr. Wm. M. Engles, nineteen; Dr. A. G. Fairchild, five; Dr. Wm. S. Plumer, twenty-three; Dr. M. W. Jacobus, eleven; Dr. John M. Lowrie, nine; Dr. Wm. E. Schenck, six; Dr. Joseph Addison Alexander, nine; Albert Barnes, four; Dr. A. A. Hodge, five; Dr. N. L. Rice, three; Dr. W. P. Breed, fifteen; Dr. Wm. M. Blackburn, twenty-three; while many others of the Alumni have furnished one or more volumes each. A somewhat hasty examination makes it appear that these men have furnished nearly three hundred volumes of the publications of the Board, while a more careful review makes it clear that these works constitute the more important part of the list of original works, comprising most of its expository and theological works.

Since its organization the Board has sent out over 50,000,000 copies of its publications, large and small. It is now publishing about 1,000,000 copies a year (925,300 copies last year exclusive of periodicals). In connection with the Missionary Department one hundred and nine missionaries were engaged in the special work of scattering this literature throughout the United States and the Canadas. In addition to the donations, of nearly 50,000 volumes and more than 4,000,000 pages of tracts made by these missionaries, the Missionary Committee of the Board last year made three hundred and sixteen grants of books, which were sent to thirty-five States and Territories of our Union, and to China, Japan, India, Liberia, South America, Mexico, Canada and elsewhere. We have only to remember how very large a proportion of these works are the productions of Princeton men, in order to gain some faint conception of the extent to which the Seminary has influenced the religious literature of the world through this agency of the Church.

The man who has sustained the most intimate relation to the work of the Board of Publication, is Dr. Wm. E. Schenck, of the Seminary Class, graduated in 1842. He became the Secretary

of the Board in 1854, and has therefore been connected with it in this capacity for 22 out of the 38 years of its existence. Its catalogue and its operations, which were then comparatively small, have since been expanded more than fourfold. In 1863 the General Assembly added the duties of editor to those of Secretary, and Dr. Schenck performed those duties for nearly eight years, until after the Reunion. Apart from his official work Dr. Schenck has been for many years a steady contributor to many of our Church Journals and newspapers.

It is thus manifest that for far more than half of the life of the Board Dr. Schenck has been the man at the wheel. He has done more than any one else toward collecting and molding the most valuable body of thoroughly sound Calvinistic literature ever issued by any Church agency. In aiding in the dissemination of this literature he has made the scriptural and beneficent influence of Princeton Seminary felt throughout and even far beyond the bounds of our Presbyterian household of faith.

11. Writers on Theology and Religion in General.

This kind of work is represented by such men as Drs. Archibald and James W. Alexander, Hodge, Plumer, Scott, and Bishop McIlvaine, among the graduates and professors, and Dr. Spring among the Directors. No one who has not examined the subject can have any conception of the extent of the writings of some of these men.

Dr. James W. Alexander—one of the most polished and prolific authors, wrote very largely, chiefly for practical purposes. Hamilton of London said of the "Forty Years' Letters:" "No book gives me such a picture of American life and American religion." In easy grace, in literary finish, and in gospel simplicity, no American sermons have surpassed those which he gave to the press. His works for young men and for youth in general have done much toward introducing a higher tone into that class of literature and toward diffusing the fundamental truth of the Word of God. In the "Princeton Review," in his one hundred and one articles, he touched and shed light upon almost all the great subjects of literature, philosophy, and the Christian life. The Sunday-school Union has sent out a million copies of the works published for him. The Presbyterian Board has also sent out a large number of his volumes. All this and much more was chiefly the recreation of a city pastor.

Of these who had larger leisure for purely literary work, there are two or three names acknowledged as being among the foremost in the extent of their influence.

One of these is Dr. Archibald Alexander, "the father of us all." In his long career of authorship, sermons, tracts, or books were given to the press almost yearly. The result is nearly a score of elaborate special sermons, as many tracts, and more than twenty volumes on religious subjects of the most varied character, historical, theological, and practical. Of his works published by the Tract Society, 1,500,000 copies have been issued. The Board of Publication has already issued 100,000,000 pages of his writings, and their sale is still fresh and rapid. Such works as those on the Canon, on the Evidences of Christianity, and on Moral Science grow old slowly; but such as "Counsels to the Young," "Letters to the Aged," "Practical Sermons," and "Religious Experience," must long remain fresh and new.

Throughout the almost world-wide limits of the Presbyterian Church of to-day the name of Archibald Alexander attached to a volume is enough to secure its reading, and multitudes in the other denominations of Evangelical Christendom have risen up to call him blessed.

Another of these names is that of Bishop Charles P. McIlvaine, the man who by his symmetrical character and facile pen commended the Evangelical piety and the Bible truth, which he carried from this place, to the Protestant Episcopal Church in this country and to the Church of England. In the Evangelical literature of his Church he may be said to hold a place like that of Dr. Archibald Alexander in the Presbyterian Church. His Evidences of Christianity, published in 1832, was reprinted in England, under the direction of Dr. Olinthus Gregory, and with his commendation, and it has been widely circulated on both sides of the Atlantic, and eminently blessed of God in the removal of doubts and the conversion of souls. His "Oxford Divinity compared with that of the Romish and Anglican Churches," published in Philadelphia and London, 1841, was recommended by the Edinburgh Review as "one of the best confutations of the Oxford School." His "Sinner's Justification before God," and "No Priest, no Altar, no Sacrifice but Christ," published simultaneously in this country and in England, contain the very marrow of the Princeton, scriptural view of the way of life, as opposed to all formalism and ritualism. These, with his other works, including several volumes of sermons, have

with the aid of such noble and godly men as the late lamented Bishop Johns, made the Evangelical and Catholic influence of the institution, of which these were Alumni, felt throughout all the thought of that great branch of the Christian Church with which these able men were or are connected.

But among the most remarkable in this sphere of effort is the work of that now aged patriarch, Dr. Wm. S. Plumer. For eight years he was sole editor of the "Watchman of the South," which had for a time a larger circulation than any other Presbyterian paper in this country then had. From his college days to the present time he has been a large contributor to the journals, magazines and reviews of our country. He has published numerous leaflets, cards, and packages of pithy things; considerably more than a hundred tracts in various Societies or Boards, in all nine or ten. He has produced more than twenty volumes on religious subjects doctrinal and practical, besides his larger works on Pastoral Theology, on the Epistle to the Romans, and on the Psalms.

He has recently held two Colloquies with Mr Moody, which have been read by millions in Europe and America, one of which has been translated into several different languages and adopted by several Church Institutions among their tracts. Several of these books have been issued in European editions, and some of them, or parts of them, have been translated into foreign languages. The same is true of the tracts also.

The American Tract Society alone has issued of Dr. Plumer's works 4,500,000 copies. And this is only one of half a score of publishing Societies, each of which sends out its separate list of works. And all these millions of copies, let it be remembered have borne out over the world God's own sweet, pure truth, as it was taught here by the venerable fathers of the institution, and in a form suited to the masses, and they have been the means of the enlightment and conversion of multitudes of souls.

It would be interesting and profitable had we the time and facts, to trace the influence of the pens of Dr. Howard Malcom and his sons, and of Drs. Hague and Manly, in carrying the Catholic Princeton ideas abroad, among our Baptist brethren, and of Drs. Kirk, Waterbury, Woolsey, and others in performing a like office among our Congregational brethren; but their work must be passed over, with that of hundreds of others who have done good and noble service in this same direction, who have made these grand old truths felt all over the world, and many of whom are equally worthy to be remembered in such a paper as this.

III. Writers on Special Subjects.

But perhaps the most appreciable influence of the Seminary has been exerted along the various lines of special thought and effort.

Clinging as Princeton has always done to the Bible, it would naturally be expected that its chief work would connect itself as closely as possible with that sacred book. Is it strange then that this Institution should hold a leading place among the institutions of the new world if not the entire world of this age, in expounding, applying, defending, and systematizing the divine truth?

(1). *Expounding the Word.* The Seminary has made a vast contribution to the literature whose object is to expound God's Word.

All such expounding starts with the Grammar of the original languages and the principles of interpretation. As early as 1835 Prof. George Bush, then Professor of Hebrew and Oriental Literature in the University of New York, published his Hebrew Grammar, which reached a second edition in 1838. It is a well-known fact that one of the Professors in the Seminary has furnished a series of text-books for aiding in the grammatical study of the Hebrew Scriptures, and that this series has been widely approved and used. It is also well known that an important service has been rendered in the Princeton Review and in the various commentaries here produced, looking toward the theoretical and practical unfolding of the principles of hermeneutics. But perhaps the chief contributions to this science—and these among the most important ever made in this country—are those contained in the four volumes, 1825–28, of the First Series of what was then known as the Biblical Repertory. Besides translations of some of the most valuable productions in this department, furnished by the ablest writers of other countries and especially of Germany, the Repertory contains, in volume third, the best original exposition and defence of the principles of grammatical interpretation we have ever seen from the American press. In short, those four volumes of the Repertory furnish the key to all the truly Princeton Commentaries, and without them those commentaries would hardly have been possible.

The names of Bush, Barnes, J. Addison Alexander, Hodge, Jacobus, Plumer, Burrowes, Moore, Ramsey, Miller, and others are identified with original and independent commentaries on the Scriptures; while those of Yeomans, Green, Gosman, Craven, Aiken, and others are found among the co-laborers of Dr. Schaff upon Lange's great Bible-work.

The Christian Church, in this country and in Great Britain is familiar with the Commentaries of Hodge and Alexander. They have exerted a wide influence upon the ministry and educated men in general, and could the original plan (of expounding the whole Bible) have been carried out, it would have constituted an enduring monument of the grandest proportions. It is quite generally acknowledged that nothing has been produced on this side of the water superior, if anything equal to their expositions of Romans and Isaiah. The works of Professor Bush on the Pentateuch have long held a very high place in the public regard, although the gifted author, one of the most prolific of all our writers, early went off into the errors of Swedenborg.

But the devotion to Bible truth has shown itself in the production of another order of Commentaries, designed not so much to mold the opinions of scholarly men as to instruct the masses.

Albert Barnes is regarded as the pioneer in the work of popularizing commentaries on the Scriptures. He himself gives the following account of the origin of his commentaries: "I found a pleasure, quite early, in spending an hour or two in the morning in writing on different subjects, not always connected with my preaching. It so happened that brief commentaries were very desirable, and just at the same time that the idea occurred to me, it occurred to my friends, James Alexander of Trenton, and Dr. John Todd, of Pittsfield. I don't know why Dr. Todd abandoned his, but James Alexander stopped because I had prepared one hundred and twenty pages of manuscript. He had prepared one hundred and fifty pages, but he was pleased to say he considered me better qualified for the work.* . . . . Nothing is plainer to my own apprehension, nothing more indelibly impressed on my mind on the review of the past, than that there was an unseen hand that guided me in this work from day to day, and an influence from above that prompted me to it; that there was a demand in the state of the Church that it should be done by some one; that an emergency had arisen in the establishment of a new institution, the Sunday-school, for such a work; that God gave me health and strength and a love for the Word with reference to its accomplishment; that He awoke me, morning by morning, to the pleasant task; that His hand guided my own in writing, and although conscious of being entirely voluntary, there was an overruling Providence, an overruling Power that

* See Forty Years' Familiar Letters, Vol. I., p. 134.

prompted to the conception of the task and that led to its completion."*

The work of Mr. Barnes "embraces commentaries on all the books of the New Testament, and on Job, Daniel, Isaiah, and Psalms. . . In 1869 it was claimed on sufficient grounds that over a million copies of his various commentaries were in circulation. In seven years the Gospels (published in 1832) had reached the sixteenth edition. They have been republished in Great Britain and translated and published in Welsh, French, German, and Chinese. They have lately also been published by the missionaries of Madagascar in the Malagasy tongue." The sale of the revised edition just published by the Harpers is said still to exceed that of any other commentaries, and the total circulation from the first publication is now estimated at over two million copies.

Says Prof. J. W. Mears, of Hamilton College, to whom we are chiefly indebted for these facts and statements: "I think no one has ever questioned the declaration, frequently made, that on the whole, Albert Barnes is the most eminent and most successful commentator on the New Testament which the Christian Church has produced. He has come the nearest to meeting the wants of the Church, as a whole, of any one who has undertaken that work. . . . . Those who differed from him accused him of finding too little rather than too much in his author. His was a rare combination of intellectual coolness and spiritual earnestness; of sagacity and unction, of piety, common sense and learning in such proportions as to bring him into sympathy with the Scriptures on the one hand, and with the millions of Christendom on the other, and to constitute him, in the language of another, 'The people's Commentator on the people's Book.'"

Sixteen years later than Mr. Barnes (in 1848) Dr. M. W. Jacobus began the publication of his commentaries. He was induced to undertake them by the urgent appeal of one of his most intelligent Sabbath-school teachers in Brooklyn. He promised on the spot to induce some one to undertake the work or to do it himself. As a result the volume on Matthew was prepared in connection with his pastoral work. The other volumes followed later in connection with his Seminary work. Although so recently published, 110,000 volumes on the New Testament have been put in circulation, and

* Address at Meeting of Alumni of Hamilton College at Phila., 1870. "Life at Three-score and Ten," pp. 75–6.

20,000 on Genesis and Exodus. They have gone into all the States and Territories of the Union and into Canada, and have been republished in Edinburgh and London. An abstract with questions has been issued in the Chinese language under the superintendence of Dr. Happer. Of the series of Catechetical Question Books on these commentaries,—introducing the questions of the Westminster Catechism wherever suggested by the subject,—the circulation has reached more than half a million. Taking into account the shorter time, this seems to indicate a popularity like that of Mr. Barnes' Commentaries, for it may safely be said that the author has but just reached the point of rapid work and rapid acceleration in the circulation.

(2.) *Applying the Word.* The Seminary has made a large contribution to the literature whose object is to make practical application of God's Word, or to contribute to the direct furtherance of the great ends of the kingdom of God.

Through the Board of Publication, the Sunday-school Union, the Tract and other Societies and publishers millions of copies of the works of Princeton graduates have gone out to the world almost annually, from the pens of such men as Drs. Bethune, Dickinson, Davidson, Boardman, Hart, Junkin, Chambers, Thomas Smythe, Kollock, Schenck, Shields, Moffat, Yeomans, Fisher, Rogers, Scribner, Van Dyke, Breed, Burt, Baker, Crowell, Mott, Brookes, Patton, Patterson, and many more worthy of like mention.

But there have also been men fitted to meet special practical needs of the Church and world.

The Rev. Henry Fowler, in his book on the American Pulpit, calls Dr. Robert Baird the "International Preacher." To him more than to all other men the English-speaking people on this side of the Atlantic owe their knowledge of and Christian interest in the nations of the continent of Europe. By his personal influence and his pen he made his way into the presence and favor of the crowned heads. Russia had banished the Bible and Bible Societies, but he induced the government itself to cause the Scriptures to be translated into modern Russ and published in a popular form. His writings were translated and widely read in Europe. His pen largely awakened the interest that led to the Evangelical Alliance, and he was present at every one of its meetings, from the first in London in 1846 to that in Geneva in 1861. He was the inspiration of it to the end of his life, and his truly catholic spirit

it was that rendered possible and gave tone to that glorious gathering of Christendom in our great metropolis, in which so many of us were permitted to take part.

More prolific as a writer, and representing another phase of catholic thought, is Dr. William B. Sprague. After adding to his many Special Sermons a large number of practical works, some of which obtained eminent popularity in this country and Great Britain, he began, at the age of fifty-two, his great work: "Annals of the American Pulpit," completed in ten octavo volumes, in which he has rescued "from oblivion the personal history of every individual minister, of every Christian denomination, from the first settlement of this country, whose usefulness had made him distinguished in the Church to which he belonged." When the first volume appeared Dr. Forsyth wrote: "We hail its publication more especially for the happy and healthful influences which it can scarcely fail to exert wherever it goes, for the sake of the catholic spirit it is so fitted to nurture, and of which its author is himself so fine an example."* The auguries have proved true. This great work is one of the powers which have had to do with bringing all our Christian denominations face to face, and giving them a better understanding and fuller appreciation of one another as having "one Lord, one faith, one baptism."

In a very different sphere, that of our Sunday-school literature, Drs. Alden, John M. Lowrie, L. J. Halsey, Blackburn, and others have done a noble work—a work happily begun by Dr. James W. Alexander—in elevating the standard and introducing God's truth instead of man's fiction, to the youthful mind. Dr. Lowrie published nine books for the young. Dr. Alden has published fifty. About the year 1860 Prof. Blackburn was induced by a request of the late Winthrop Sargent to write a Sunday school book. The result was The Holy Child, which has been pronounced by some good judges, "the best Sunday-school book in the country." This was followed, from 1860 to 1868, by some twenty-five volumes, Scriptural, biographical, historical,—many of which have been republished and most highly commended in Great Britain. We do not hesitate to say that the works of these Alumni together make up the most valuable series of Sunday-school books ever produced in America.

Nor should the fact be overlooked that the Alumni of this Semi-

* Princeton Review, 1857.

nary have done their part toward moulding the praise of the Church in this country. The name of Dr. Archibald Alexander is found on the Committee which prepared the book of Psalms and Hymns adopted by the Assembly in 1830. Five out of the six names on the Committee which prepared the book adopted in 1843, were identified with Princeton Seminary. The entire Committee that prepared the old Hymnal was made up of our Alumni. The new Hymnal, which is now the recognized Presbyterian book of praise, and which has already had such wide and rapid sale as to indicate that it is meeting a genuine Presbyterian need, was prepared by Dr. Jos. T. Duryea, of the Class of 1859. The representative catholic book of praise thus far produced, however, is the "Songs for the Sanctuary," by Dr. Chas. S. Robinson, published in various forms, and in various editions. Suited to the wants of Presbyterians, Congregationalists and Baptists, it is probably used more widely than any other book of the kind ever published in this country.

(3.) *Defending the Word.* The presentation of Bible truth has often led to the necessity for its defence. This Seminary has made large contribution to the literature whose object is to defend God's truth.

The apologetic work of the Princeton Review has already been noticed incidentally, and the course of its Editors, in the great conflicts for "the faith once delivered to the saints," has already been traced. But there are other Princeton Professors and Alumni who have done special work in this great field.

Foremost among these is the name of that holy man, that model Christian gentleman, who is believed to have had more to do with the founding of this institution than any one else, Dr. Samuel Miller. In a peculiar sense he seemed set for the defence of the Church of his fathers. It needed in those troublous times a calm, dignified, courteous, holy man to do a great work as the ecclesiastical champion of Presbyterianism, and Miller was all that. No one who looks carefully into the matter can fail to see that he did more through the press, in expounding and defending our Presbyterianism, in its principles, government, officers, ordinances, and customs, than all other men of his time. Chief among his works in the fulfillment of his mission—a mission greatly under-estimated in its importance to-day because of the transition epoch through which the Church is passing—are Letters on the Constitution and Order of the Christian Ministry, 2 vols., 1807, 1809; Letters on Unitarianism, 1821; Letters on Clerical Manners and Habits, 1827;

An Essay on the Warrant, Nature, and Duties of the Office of the Ruling Elder of the Presbyterian Church, 1831, 1843; Infant Baptism Scriptural and Reasonable, 1834; Presbyterianism the truly Primitive and Apostolical Constitution of the Church of Christ, 1835; The Primitive and Apostolic Order of the Church of Christ Vindicated, 1840; Thoughts on Public Prayer, 1849. These writings of this venerable father have never been superseded by any others; they are the acknowledged authorities and text-books of the Presbyterian Church; they have a permanent place and value in its literature; and Dr. Hodge has well said that they ought to be in the libraries of all our clergymen.*

Another well-known name is that of Dr. N. L. Rice, the popular champion of the truth against theological errors. For forty-five years, on the great battle-field of error in the West, in Theological Seminaries and in the foremost pulpits, with the pen of the editor and author, and by his famous debates with the most powerful advocates of Campbellism, Romanism, and Universalism, he has given decisive tone and bold aggressiveness to the Christian thought and literature of the Ohio and Mississippi Valleys, and exerted an influence throughout and even beyond the bounds of this country.

There is another name, perhaps less familiar, borne by a man who has wrought his work in seclusion and withdrawn from those motives that usually urge on men to great tasks,—the name of Dr. J. W. Dale. His Judaic, Christian, and Patristic Baptism are unequalled in patient, learned, and heroic research by anything else of the kind ever done in this country.

Nor can we afford to pass unmentioned the name of Dr. Robert Watts, the representative of the Princeton Theology of the class of 1852, in Great Britain, the Professor of Theology in Belfast, Ireland, who is winning such well-deserved laurels in the conflict of the truth with the scientific skepticism of Tyndal and Herbert Spencer. There has been nothing keener, nothing braver done in that direction.

It would be a delightful task to trace the efforts and achievements of the remainder of the great host that have championed the Princeton Bible orthodoxy throughout the world, but we must be content with the suggestion only of this vast tide of influence that has done so much toward keeping out error from the Church and toward sweeping it from the land. It has always been true to its source here in these halls.

* Princeton Review.

(4). *Systematizing the Word.* But Princeton Seminary has made what is usually considered its largest contribution to the literature whose object is to systematize the truths of God's Word.

The names of Drs. Ashbel Green, Breckinridge, Lord, A. A. Hodge, and Charles Hodge are familiar as among those who have compassed the entire field of Theology,—to say nothing of the almost innumerable monographs furnished to the press by the many other able men who have gone out from this institution.

The younger Dr. Hodge published sixteen years ago his "Outlines of Theology." Almost ten years since, students in a leading Theological Seminary, not in accord with the views taught here, told the writer of this paper that they attended the lectures of their Professors, but got their theology from Hodge's "Outlines." That book was early reprinted in Britain, and used in several Theological Schools, notably in that of Charles Spurgeon, London. It was translated into Welsh in 1866, and is in use in two of the Welsh Theological Schools. It was translated into modern Greek in Athens, by missionaries in 1875. The Commentary on the Confession of Faith was also reprinted in Britain, and was translated into Hindustani in 1875. The work "On the Atonement" was also reprinted abroad.

But confessedly the great work of all that have gone forth from the men trained in this Seminary is the "Systematic Theology" given to the world by the venerable Senior Professor,—a work that is undoubtedly exerting a greater influence upon religious thought and literature than any other of the kind in modern times.

At the Hodge Semi-Centennial, Dr. Boardman uttered this prediction: "Your Theology must soon become the Hand-book of all students of the Reformed faith who speak the English tongue. Where you have taught scores, you will now teach hundreds; and where you have taught hundreds you will teach thousands. Thus, through your pupils, dispersed over the four quarters of the globe, and through this great work, comprising your mature views on the noblest of all sciences, is your influence extending in ever-multiplying, ever-widening, concentric circles, until the mind is awed in attempting to conceive, not of its possible, but of its certain results, as the ages come and go. That you should live to see this mighty mechanism in motion—to guide into so many of its countless channels this broad stream from the Fountain of living waters, is a distinction so rare and so exalted that we cannot but look upon you as a man greatly beloved of God, and honored as He has

scarcely honored any other individual of our age. When He has thus spoken we have no right to be silent."

The parts of that prediction to which so speedy a fulfilment was possible, have already been more than overtaken by the reality. It has made its way far beyond the bounds of the Reformed churches. Edition after edition has gone out in this country. From the Atlantic to the Pacific it is the great authority in the Theological Schools, the text-book in our own denomination, the one human production most prized by our ministry. It has made its way round the world. It has been reprinted in Scotland and England. It is shaping the thought of the men who are to furnish the religious literature for the coming generations.

Says the Rev. Dr. Watts, of Belfast, writing of this occasion: "I have no doubt, if your arrangements had been made on as comprehensive a scale as those devised in connection with the Jubilee, you might have had Princeton Alumni from all parts of Christendom to testify, in person, of the influence Princeton is exercising on theological, religious, and ethical thought. The fact is, Princeton and Hodge are now to orthodox Christendom, what Geneva and Calvin have hitherto been. Go where one may in these lands, he will find himself under the influence of Princeton. Not only is the theology Princeton Theology, but the preaching evinces Princetonian modes of religious thought.

"I was told by one near enough to the publisher to be in his secrets, that Hodge's great work has broken down the border barrier which barred the entrance of Scotch Theology into England. I need scarcely say that Hodge is the Calvin and Augustine of our Church in Ireland. His Theology is the text-book in the Assembly's College, Belfast, and has a place in the libraries of our ministers. This latter is as true of Scotland, I am persuaded, as it is of Ireland.

"Besides, the work is making its way into circles from which Calvinism has hitherto been proscribed. Methodist ministers, I am told, are not only reading those large volumes, but preaching them to their people.

"The ultimate effect on the unity of the faith of the evangelical denominations will, I believe, be most salutary. As it was for this among other ends, Christ gave Apostles, etc., it is not too much to assume that He had a like purpose in His heart when He gave to the Church a Princeton with its Hodge, its Alexanders, its Dod, its Atwater, and those other illustrious men whose sanctified

talents have, in the Seminary, in the College, and through the Press presented to us, in all its grace of symmetry, the living temple of saving truth."*

It was our purpose to show how far Princeton Seminary has had to do directly, with shaping or producing the religious literature that has sprung up during the period of its existence, in the heathen world,—to show how far it created that of the Sandwich Islands; how far in India and China it has held the rising Church to the strict views and interpretations of the Word of God; and to what extent it has everywhere been a conservative power for good; pushing always that right and Scriptural conservatism which is evermore the true progression. But this is not now necessary, even if it be possible.

Is it too much to conclude in view of the facts, that Princeton Seminary has had a special mission in the world of bringing the literature of the whole Church of God more into conformity to the Word of God, and thus of bringing that Church toward the true Catholicity for which Christ prayed and for which His people pray? Beginning its career with so catholic a spirit, and with such strong and true men at its head, this institution has had through its connection with the Presbyterian Church, abundant opportunity for swaying the widest influence. For years the only Seminary in that body, and always maintaining through its alumni the widest and most varied connections, North and South, East and West, it is safe to say that no institution of its kind on this Continent has had like vantage ground. If ever it has had any worthy word to utter, any inspiration from the Word of God, the nation has always been waiting to catch the sound, to feel the holy breathing. We may lift our eyes to a horizon of still wider sweep. The English-speaking peoples of to-day constitute the world-race—are a thousand-fold more to the modern world than were the Greeks to the ancient—the leaders of all mankind. They are this in virtue of representing the truth and freedom of the Word of God. To the eyes of all the world this land, which represents most fully the religious, social and civil freedom that spring from the Gospel,—seems situated at the summit of human desire. If here, at this radiating center of light and truth, we have any word of power to utter, out of this infallible Word, concerning a crucified Christ, a tide of influences human and divine is waiting to bear it out toward the wider horizon, and the world is ever waiting to catch the sound.

* Letter of Rev. Dr. Watts.

IV.

THE INFLUENCE OF

PRINCETON THEOLOGICAL SEMINARY

UPON

EDUCATION IN THIS COUNTRY.

BY

REV. EDWARD D. LEDYARD,
Cincinnati, Ohio.

PRINCETON THEOLOGICAL SEMINARY

AND

EDUCATION.

THAT this Seminary would exert a powerful influence upon education was assured from the beginning. It remains to show what that influence has been and how far it has reached.

The names of eleven men stand upon our official roll of Professors as those from whom this influence has proceeded, and by whom its nature has been determined:—Archibald Alexander, Samuel Miller, Charles Hodge, John Breckinridge, Joseph Addison Alexander, James Waddell Alexander, William Henry Green, Alexander Taggart McGill, Caspar Wistar Hodge, James Clement Moffat, and Charles Augustus Aiken.

That which teaching has been in theory and practice with these educators, it has been to a large extent in the schools and colleges and theological seminaries to which their pupils have gone.

Specially have such pupils taken with them from these halls three things: first, the most substantial, reliable, useful knowledge in the various departments of learning that profound research and fervent prayer could possibly secure. This Seminary has ever been regarded by its Professors as the treasure-house of the King, and themselves as the stewards instructed to give freely of the solid gold to all who would receive, and men have ever gone from it, whether to the pulpit or the chair, laden with riches.

At the same time they have borne with them the idea of education which has here prevailed,—an idea which from the first has contemplated the greatest fidelity in work and the greatest excellence in results. The class-room here is not a play-room,—not a

guessing chamber, but a sanctuary where teaching and learning are acts of worship, and where professor and pupil alike breathe the atmosphere of seriousness and earnestness, and perform their duties, realizing that the needy world is at the door and the issues of eternity just above.

And then last, but not of least importance, every man who has gone from this Seminary to fill in turn the office of instructor has carried with him the personal impress of the men who taught him here. Through all the years of his intercourse with his Professors, the laws of mind, as efficient as those of light, were framing upon the sensitive but imperishable fabric of his soul pictures of noble characters and lives that would ever be a stimulus and a guide. Men, whose mental powers were unsurpassed, bowing their reasons implicitly to the slightest whisper of the word of God; men, who had investigated every infidel attack, still with unruffled peace and infinite joy holding the Bible close to their heart; men whose learning was equalled only by their humility;—whose highest glory was to show forth the glory of their Lord,—patient, considerate, faithful men;—men who walked with God;—men who came to the performance of their duties as from the presence of God:—their memories could never be forgotten,—never be without moulding power upon all those specially who should be called in after life to perform similar work.

II. The second inquiry which we proposed was, how far has this influence reached?

Considering first in reply, the influence of this Seminary upon the distinctive work of ministerial training, we may say with emphasis that Princeton has been the mother of theological educators, and we may add with equal confidence, a mother with no occasion to blush for her children. From among these Alumni have come into her own faculty, Charles Hodge, John Breckinridge, James W. Alexander, William Henry Green, and Caspar Wistar Hodge,—men who have themselves contributed to shape and exert the influence which has already been described, and which we shall now attempt to trace.

Eight years after the organization of Princeton Seminary, a similar institution was established in the central part of New York State. Two of its important chairs have been honorably filled by Alumni of this institution. One, Jonathan B. Condit, for twenty years Professor of Sacred Rhetoric,—a man who added to unusual graces of person, qualities of mind and heart that made him eminently

useful as an instructor of youth. The other, Samuel Milo Hopkins, who assumed the chair of Ecclesiastical History in 1847, and still continues, by his unquestioned ability, to make a deep and lasting impression upon all who are committed to his care.

Three years after Auburn, the Union Theological Seminary of Virginia was organized, and on its record stand the names of some of Princeton's sons:—Samuel L. Graham, Professor for thirteen years, and universally esteemed for his vigorous intellect and beloved for his kindly disposition; Hiram P. Goodrich, a man of superior scholarship, and Henry C. Alexander, highly respected as a member of the faculty to-day.

But over the mountains had been heard the cry for men. The immense valley of the Mississippi was opening, and a school of the prophets near the destitute field was the necessity of the hour. The Western Seminary at Allegheny was the response, and Elisha P. Swift, a man of comprehensive intellect,—a man under the constant influence of the Holy Ghost was, as one of the originators of the movement and as the first instructor in Theology, the leader of a long and noble line of our Alumni who, in that important institution, have served the Master. After him came one whose many honors have been his Alma Mater's praise, John W. Nevin, instructor for seven years, Professor for four. Then in '40 Lewis W. Green. In '51 Melanchthon W. Jacobus brought his ripe culture and his accurate and varied learning to the work of fitting young men to be ministers of the Word. From '54 to '62 William S. Plumer was in the faculty, possessing the hearts of the students and inspiring them with an undying enthusiasm for their work. Later William M. Paxton and Charles C. Beatty found time amid other pressing employments to render service in this important cause, and since '64 Archibald Alexander Hodge, clear, keen, forcible, Scriptural, fearless, has, as Professor of Theology, been exerting a power which must be healthful in the highest degree. William H. Hornblower, Professor of Sacred Rhetoric since '71, completes the list of the men by whom the influence of Princeton Seminary, through the medium of Allegheny, has been conveyed.

The next Presbyterian Seminary organized was at Columbia, South Carolina. Here Princeton has been represented by John B. Adger, for many years an eminent and successful educator, by Charles Colcock Jones, by William S. Plumer, and by Joseph R. Wilson, who still fills with ability an important position in the institution.

In 1830 was organized the Seminary of the North-west, now located at Chicago, Illinois, and to the performance of the needed work Princeton contributed George B. Bishop, L. W. Green, the humble and devoted James Wood, the accurate, original, enthusiastic William M. Scott, all of whom have rested from their labors. There, too, has noble service been rendered by John W. Cunningham, Daniel Stewart, the learned and gifted Nathan L. Rice, and the scholarly Willis Lord, and there to-day, moulding the minds of the future guides of the people, are Le Roy J. Halsey, a devoted and godly man, quietly exerting a mighty influence for good; Charles Elliot, eminent in attainment and ability; the earnest and useful William M. Blackburn; and Francis L. Patton, the youngest Professor of Theology in our Church, but possessing a reputation both abroad and at home as a skillful teacher of the divine science and an able and fearless defender of the truth.

1832 witnessed the organization of Lane, whose second Professor, Thomas J. Biggs, was an Alumnus of this institution, and whose later, Jonathan B. Condit, occupied an important chair for a number of years.

The next Seminary established was Union, organized in New York city in 1836. With the usefulness of this important institution, Princeton is connected through the persons and services of Absalom P eters and Erskine Mason, men of rare intellectual force who gave instruction for a number of years, and Prof. Henry White, whose honors and influence have not been surpassed by any of his illustrious associates or successors.

In Danville Seminary, which was the next established, Princeton men are also found. For sixteen years as Professor of Theology, Robert J. Breckenridge, honored by his entire state as the foremost educator in Kentucky,—a man characterized himself by vigor and independence of thought, reverence for the Scriptures and great moral courage, and who never failed to leave an indelible impress of himself upon every student who passed under his care. Afterwards for brief terms Stuart Robinson and Samuel H. McMullin occupied professorships, and to-day Nathan L. Rice fills the chair of Theology as an able and successful defender and expounder of the truth.

Once more the church is called to keep pace with the spreading population—and in the extreme West,—even where the Pacific washes the continent, the Theological Seminary of San Francisco appears in '69. And there George Burrowes, William A. Scott, and

William Alexander represent our Alma Mater, and 3000 miles away dispense the treasures she committed to their care.

Even this is not all. In the Theological department of Lincoln University, five of our Alumni,—Rendall, Bower, Woodhull, Gregory, Dickey, are imparting to colored youths the knowledge and the training which will qualify them for the important work among their own people to which God calls them, while in the Biddle Institute, South Carolina, Stephen Mattoon is laboring successfully in the same direction.

And so, in every English-speaking school of Theology in our land that is connected with our own church, the influence of Princeton Seminary has been felt. In every one her Alumni have been welcomed, honored, useful.

Not only so; but, in the Theological training-schools of other denominations they have held prominent positions and done enduring work. In the Protestant Episcopal Theological Seminary of Virginia the eminent Bishop Johns, matriculated in this Seminary just sixty years ago, has for years past, been guiding the choice youth of his church for the conflict from which he has even this month been himself released. In the Protestant Episcopal Divinity school in Connecticut Thomas W. Coit has filled a professorship. In the Southern Baptist Theological Seminary in South Carolina, two important chairs have been occupied by our Alumni,—James P. Boyce and Basil Manly, jr. In the Theological Institute at Hartford we are represented by Thomas S. Childs. In the German Reformed Theological Seminary at Mercersburg, John W. Nevin has been wielding an influence proportioned to his vast attainments and his eminent abilities. Through the Theological Seminary of the Evangelical Lutheran Church, Samuel S. Schmucker has made himself known and felt, while we may not forget that between our nearest neighbor geographically, in this group of Theological schools,—the New Brunswick Seminary of the Reformed church, and ourselves, there exists a strong bond of union in the fact that William H. Campbell, for many years the Professor of Biblical Literature, is one of our honored Alumni, and that the present Professor of Theology, Dr. A. B. Van Zandt, spent three full years within these walls.

In short we learn that in the twelve Presbyterian Seminaries, 53 positions, all of them important, have been filled by 49 Alumni of this institution. In addition to these, 9 places of equal prominence in the Theological Seminaries of 6 other denominations have been occupied by our brethren, making a total of 62 professorships in

these schools of the prophets to the performance of whose responsible duties Princeton has given 58 of her sons.

The educational influence of this Seminary however has not been limited to the sphere of theological training. Because of their greater number and because they are designed to fit for every profession and employment, our Colleges and Universities are justly regarded as the agencies which, to the greatest extent, mould the educated minds of the Nation. And it is ours to know to-day that over many of these institutions and over some of the most influential and important in the land, the Alumni of Princeton Seminary have been called to preside. From the pages of our catalogue we are enabled to construct a roll of College Presidents, which want of time alone forbids us to call. In it however are some names that should be specially remembered to-day:—John F. Crow, President and founder of Hanover College, Ind. Samuel B. How, President of Dickinson College, Pa. John Monteith, called sixty years ago from his class in this Seminary to serve the Master in the region surrounding Detroit, and remembered now with gratitude and honor as the originator and first President of the University of Michigan. Jeremiah Chamberlain, first President of Oakland College, Mississippi,—a Presbyterian institution whose organization he himself secured, and which as the result of twenty years of untiring efforts on his part became a power and a blessing in that section of the land. Howard Malcom, filling with great credit in the Baptist church, the important positions of President of Georgetown College, Ky., and subsequently of the University of Lewisburg, Pa. John Maclean, successor of Edwards, and Witherspoon and Green and Carnahan in the Presidency of the College of New Jersey. Fifty years of service as Tutor, Professor or Vice-President and President in one of the foremost colleges of the land and an impress on the minds and hearts of more than three thousand young men are the contribution of this honored Alumnus to the influence of our Seminary upon education. Even these eloquent figures do not declare all the truth, and I avail myself of the occasion to say for my fellow-Alumni of Princeton College, that the name of no instructor is nearer our hearts, the influence of none is more gratefully cherished in our memories than the name and influence of President Maclean!

Theodore Dwight Woolsey, President of Yale College, Conn., Tutor for two years, Professor for fifteen, President for twenty-five, and even yet lecturer in an institution which comprises to-day six

separate faculties, ninety professors and nearly eleven hundred students, it is safe to say that his influence and reputation are world-wide, and are as irreproachable and beneficent as they are extensive. We glory to-day in the bond of union existing in fact for more than forty years and we trust in spirit perpetual between this great American College and our own Alma Mater. John C. Young, the distinguished President of Centre College, Ky., William S. Potts, of St. Louis, identified as President of Marion College, Mo., with the work of laying the foundations of sound learning in the great Mississippi valley. David H. Riddle, Joseph Alden, and Robert J. Breckinridge,—all Presidents of Jefferson College. William H. Campbell, the learned and highly esteemed President of Rutgers College in this state. N. L. Rice, President of Westminster College, Mo. L. W. Green, President of Hampden Sidney College, Pennsylvania University and Centre College, Ky. Harvey Curtis, able and successful President of Knox College, Ill. Willis Lord, first President of Wooster University. Samuel Ware Fisher, for eight years President of Hamilton College, N. Y., an accomplished and consecrated man, devoting his energies with untiring zeal and unquestioned success to the advancement of this important institution in all its financial, literary and religious interests. John M. P. Atkinson, filling now for nearly twenty years, and with eminent ability, the Presidency of Hampden Sidney College, Va. George C. Heckman, occupying with credit to-day the important position of President of Hanover College, Ind. William C. Cattell, President of Lafayette College ;—a man who has consecrated his great and varied talents to the advancement of the educational interests committed to his care, and who has reaped the reward of devotion in seeing his College established through his efforts in a position of unquestioned prominence, permanence and power.

A. A. E. Taylor, President of the University of Wooster, the latest of our graduates to occupy the Presidential chair, but already giving proof in the prosperity attending his efforts that the Princeton blood has not yet lost those qualities which fit men for positions of highest responsibility and influence in the education of youth.

These are not all ; but others worthy of most honorable mention cannot, for lack of time, be named.

No less than fifty-six Alumni of this Seminary have been Presidents of Colleges. These men have filled this honorable and influential office in sixty-four instances, or exactly one College Presidency for each year of the Seminary's life. Forty-five insti-

tutions in eighteen States, affiliating with eight distinct denominations, have had their highest office filled by our brethren, and among them are Yale, Princeton, Lafayette, Hamilton, Hanover, Washington and Jefferson, Hampden Sidney, Wooster and the University of Michigan.

But Presidents are not our only representatives in the colleges of the land, and without detracting from the honors of any other class it may be safely said that the greatest portion of the influence which we attempt to estimate to-day has been exerted by the noble array of College Professors who own this Seminary as their Foster-Mother. Companies of such Professors, bearing aloft the banners of the various Colleges in which they have labored as educators, wait in long line to pass in review before us, but our glance must be partial and brief.

Beneath the banner of Princeton with the date 1746 shining amid its folds we discern James W. Alexander of many and distinguished gifts; Albert B. Dod, for fifteen years emitting light and compelling the admiring homage of beholders, a very Koh-i-noor of intellect, and Matthew B. Hope of choice memory, and Evert M. Topping, and the scholarly and genial George Musgrave Giger, and then Stephen Alexander, proving that a king in science can be a loyal subject of Jesus Christ, and John S. Hart, and Joshua H. McIlvaine, and John T. Duffield, and Henry C. Cameron, and Charles W. Shields, and Theodore W. Hunt, almost all life-long educators, and all men whose honors are spoken in every part of the land by the lives of those who have gone from under their care. Then follow Rutgers and Dartmouth and Hampden Sidney and Williams, the last that bears the date of the eighteenth century, with Alden, and Porter, and Griffin, father and son, in its ranks. Next come Jefferson, 1802, and Washington, 1806, now united under one banner, and testifying by the presence of thirteen noble men to the strength of the tie by which Western Pennsylvania and Princeton have been bound.

Then appears Hamilton, with the date 1812 flashing from her banner, and beneath it, along with President Fisher, professors Monteith, Barrows, Boyd, McHarg,—all good men, and true and all our brethren. Then follows Amherst with Estabrook and Condit perpetuating the relations of former days, and Neill, one of our younger graduates continuing the bond of union to the present time. Under the flag of Hanover march five professors in addition to the three presidents already named. The University of New

York presents to us the welcome and honored faces of George Bush, in the judgment of Joseph Addison Alexander, "one of the greatest and best men God ever gave this country," John Proudfit, Cyrus Mason and Henry M. Baird. Lafayette brings forward along with her three Presidents, Professors Alden, Eckard, Galloway, Junkin, Burrows, Coffin and Bloombergh, all men worthy of praise—and still the procession is scarcely begun!

Delaware College falls into line with seven of our Alumni in its faculty; the Western University of Pennsylvania takes up the step with Swift, and Morgan, and McLaren, and Elliott bearing our name; Oakland, Mississippi, follows with its six Princeton professors, Westminster with four, Marion with five, Center College, Kentucky, with three. One of our Alumni bears the standard of Union College. The University of Pennsylvania is represented. Beneath the colors of Wooster are seen not only her two Presidents, but the distinguished Professor also who has addressed us to-day; even the Stars and Stripes of our national emblem are not absent, but are worthily borne by the worthy hand of Charles Petit McIlvaine, professor at one time in the United States Military Academy at West Point, and still we have not seen all.

141 men are found in this noble and efficient army of college Professors. They have performed the work of educators in 158 separate Professorships, in 78 distinct collegiate institutions. Or if we regard Presidencies and Professorships together, we find that 222 such positions of collegiate influence, in 84 institutions, distributed in 29 States, have been filled by Alumni of this Seminary.

Vast as this influence is which has been exerted through our Theological Seminaries and the Presidencies and Professorships of our Colleges, it is not all. The entire field of the higher education of young women has not been referred to; the territory which includes the sub-collegiate training of young men has not been touched. Nor can we explore it. We can merely state that our catalogue gives us the names of 254 Alumni who have been teachers, all but 20 of whom are entirely distinct from the Professors and Presidents already named. The designation "teacher" is indeed indefinite, but inasmuch as these 250 men were college graduates and Alumni of this Seminary, we may assume that the positions thus modestly indicated were, in most cases, of importance.

In addition to these, 60 Alumni are classified as Principals or Presidents of Academies or Institutes,—the heads of male or female institutions of learning not recognized as actual colleges.

And though this important field cannot be investigated, it may give some idea of its contents and of the influence exerted by these men to state that in this class are included the Female Seminary at Steubenville, Ohio, from its origin in 1829 to the present time, under the care of Rev. Dr. Charles C. Beatty, and with which 4300 pupils have been connected, and the Central High School at Philadelphia, of which for sixteen years John S. Hart, LL.D., was the efficient Principal, and through which he influenced more than 3500 young men.

Besides all this, among our Alumni are found one Principal of an institution for the blind; one Principal and three teachers in institutions for the deaf and dumb. They have filled the position of Principal in two State Normal Schools, and have been Superintendents of Public Schools in at least four States.

I present these facts to you, fathers and brethren of the Alumni, as an approximate estimate of the influence of our Seminary upon education in this country. 514 men in all, have labored in various positions, and in 31 States, in this work. It is, however, only an approximation. The influence exerted by these men has multiplied itself over and over again, and is beyond our reckoning. Moreover, even the statistics, gathered as they have been almost exclusively from an incomplete catalogue, are short of the truth. I am persuaded that there are many others who have rendered good service in the work of education, but it is not recorded in the catalogue, and therefore not recognized to-day. And then there are factors in the problem which no figures can represent. These teachers of youth have all first learned of God. From the feet of Jesus; from the systematic study of His Word have they gone to be guides into truth, and in these days when poisonous error flows from so many sources over the land, who can estimate the saving power of this stream of educational influence made sweet and healthful at its fountain-head? The theological training of these educators, establishing them upon the truth like the Great Pyramid of Gizeh upon its rocky base, has not been the least element of their efficiency,—not the least element of blessing to the rising generations of the land. But they were not only theologically trained. They were men consecrated as no other class of teachers ever are consecrated, to an unselfish service of God and of mankind in the complete circle of its truest interests. They have not demitted the ministry. They have not turned aside from the work of saving souls which won the pledges of their youthful love, the

work for which they sought and received the equipment which this Seminary was appointed to impart. Never has it been absent from their minds, but as devoted men,—men with the vows of Christ on them, have they turned at the call of the Master and of the Church to serve Him in this field! And for these five hundred men, teaching for Jesus, and for their work,—

"GLORIA TIBI DOMINE!"

CONSTITUTION

OF THE

ALUMNI ASSOCIATION

OF

PRINCETON THEOLOGICAL SEMINARY.

I. The name of this Association shall be "The Alumni Association of Princeton Theological Seminary."

II. All who have been students in the Seminary shall be regarded, if they please, as members of this Association.

III. The object of the Association shall be the promotion of brotherly love among its members, and the advancement of the interests of the Seminary.

IV. The Professors, Directors and Trustees of the Seminary shall be regarded as *ex-officio* members of this Association.

V. The officers of the Association shall be a President, a Vice-President, a Secretary, and a Treasurer, who shall be elected annually, and continue in office until others are chosen to succeed them.

VI. The officers, with three other members to be annually chosen, shall be an Executive Committee, with power to attend to the business of the Association in the intervals of its meetings.

VII. The stated meetings of the Association shall be held annually in Princeton, on the same day with the closing exercises of the Seminary, at the close of the Seminary year, at such hour as may be appointed from year to year.

VIII. A special meeting of the Association shall be called by the President on the written request of five members, notice thereof and the object thereof being given in two religious papers at least two weeks previous to its occurrence.

NOTICES.

I.

The Alumni of the Seminary (embracing all former students, and all who have been in any way officially connected with the institution) are hereby respectfully informed that a special alcove in the Seminary Library has been appropriated to the reception of Alumni publications. It is earnestly desired that this collection may be made as complete as possible. It will be esteemed a great favor if any who have published sermons, addresses, pamphlets of any description, or volumes of any size or upon any subject, or who may hereafter do so, will kindly present a copy to this alcove, forwarding it to the librarian, Prof. Charles A. Aiken, D. D., Princeton, N. J. Friends of deceased alumni will render an important service, which will be thankfully appreciated, if they will do the same.

II.

Alumni will also confer a favor by giving prompt information of any errors or omissions which they may observe in the last General Catalogue of the Seminary, concerning either themselves or others, or any changes in official position or residence since the last catalogue was issued.